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THE
NATIONAL COVENANT

AND

SOLEMN LEAGUE & COVENANT,

With the

ACKNOWLEDGEMENT of SINS.

AND

ENGAGEMENT to DUTIES:

As they were Renewed at *Lefmahago*, March 3. 1688. with Accommo-
dation to the Present Times.

TOGETHER WITH

An Introduction touching National Covenants, by way of *Analysis* on the
29th. Chapter of *Deuteronomy*. The Substance whereof, was de-
livered in a Discourse to the People, on the *Preparation-day*,
before they were Renewed.

*Isaiah 24. 5. The Earth is also defiled under the Inhabitants thereof; because
they have transgressed the Laws, changed the Ordinance, broken the Ever-
lasting Covenant.*

*Ezekiel 17. 18. Seeing he despised the Oath, by breaking the Covenant, when
lo, he had given his hand, and hath done all these things, he shall not escape.*

Printed in the 40th. Year of Our publick Breach of Covenant:
the Year wherein there was much zeal for Confederating
among Men, but little for Covenanting with GOD.

(1689).

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An Introduction, touching **National Covenants**, by way of *Analysis*, on the 29th Chapter of *Deuteronomy*. The substance whereof, was delivered in a Discourse to the People, on the Preparation-Day before the Renewing of the **Covenants** at *Leshmehgo*.



THE greatest Glory of Man, and the lowest, and yet the most loving and lovely step of *G O D S* Condescension towards Man, was, is, and shall be, that he is admitted into a Covenant-Relation with *G O D*, whereby the Lord becomes his *G O D*, King, Master, Husband, Father; And he becomes the Lords peculiar Subject, Servant, Friend and Son. It would have been presumption in Man to offer this to *G O D*, Covenants supposing properly equality, freedom from pre-obligations, and Independency between the Parties Covenanting; None of which were, or could be in Covenant-Transactions between *G O D* and Man, but Infinite distance and Disproportion; Absolute Subjection, Obligation and Dependance on Mans part, under the Dominion and Law of his *Creator*, from under which, and without which, it is impossible to conceive he could have a Being. But, as it was an Act of Grace and Condescension in *G O D*, to make Man after His own Image, in perfection of Holiness; So it was an Act of Condescension to illuminate this with the luster of a perfect Law, given for his Rule: Unto this it is a great additament of Condescension, that He should give any promises encouraging to Obedience: And greater, to conceive these confirmed by an Oath. But that the Lord should offer to Covenant with Man, and to give the Law. Promises and Oath Covenant-ways, is a greater wonder of Condescension: This being a greater privilege, as well as security, than either Law, Promises or Oaths. This was a wonderful act of Grace and Condescension to Man at first, or the first Man representing all Mankind, to propose to him, and to take him under the bond of the Covenant of Works: But after the violation of that first Covenant, that there should be any access granted to any of the Children of Men, to the benefit of a second Transaction of Grace, is a wonder of Condescension never enough considered. The first was the honour and happiness of the first Man, proposed for the benefit, and being violatèd, became the Shame and Curse of all Men. The second is the honour and happiness,

in and through CHRIST, common and peculiar to all the Elect, the Objects of the *Covenant of Redemption*, of which that of Grace is an exhibited Transumpt. This being the main difference between the *Eternal Covenant of Redemption* between the Father and the Son, and the *Everlasting Covenant of Grace*, made also with CHRIST principally as Representative of His Heirs of Grace and Glory, that in the former, CHRIST our Sponfor is to be considered, as the Son and second Person of the *Trinity*, Co-equal and Co-essential with the Father, transacting about His Mediatory Delegation in the bussiness of Redemption; in the later He is to be considered as the Mediator, the Fathers Servant and Delegate. In the former the Promises are made conditionally to CHRIST, upon condition of His satisfying Justice in the fulness of time, and absolutely to the Elect, without respect to any thing foreseen in them; in the later they are made absolutely to Christ, now having fulfilled his undertaking, and conditionally, or by way of Testamentary disposition to the Elect. But as GODS making Covenant with Man is a wonder of never enough admired Condescendency; so His admitting Men to make a Covenant with him, is no less matter of Admiration. Yet this he hath not only offered and allowed, but perswaded unto it by Commands, Promises, Threatnings, Arguments, Expostulations, Invitations and Intreaties in the Scriptures of the Old and New Testament: Where we find Covenanting with GOD, both Personal and National, hath the sanction of Divine Approbation. For Personal Covenanting with GOD, it may be proven by Scripture Precepts, Promises, and Practises of the Saints. All these Commands and Calls given to come and buy the Covenants Benefits (which supposes a *Bargain*) to come to the Marriage &c. inferring a consent to the Terms of a conjugal Covenant, do prove it to be a necessary Duty. All these Promises of subscribing with the hand unto the Lord, *Isa. 44. 5.* That they shall call the Lord their Father, and not turn from Him, *Jer. 3. 19.* That they shall call him *Ishi*, and no more *Baali*, *Hos. 2. 16.* That he shall say *It is my People*, and they shall say *The Lord is my GOD.* *Zech. 13. 9.* do clearly imply and infer this. There are also Precedents and Examples of the Saints confirming this, such as *Jacobs Vow*, *Gen. 28. 20* to the end, *Dauids*, *Psal. 16. 2.* *Psal. 119. 57. 106. Psal. 132. 2. 5.* and many others. Upon this ground they took confidence to lay particular claim to the Lord as their own GOD, Saviour and Portion.

But our purpose at present is to speak of *National Covenanting*. For clearing and vindicating which, it will not be unprofitable to consider what may

may be gathered from this one place of Scripture, the 29th Chapter of Deuteronomy, the fullest and plainest that can be found for this purpose; whereof the compendious *Analysis* may be here offered.

In this *Chapter* we have to consider, these six things. 1. The *Inscription* of the Covenant here Renewed, containing the Divine Prescription of it, v. 1. 2. The *Motives* and Inducements here adduced and pressed by *Moses*, to invite and incite the People to Renew the Covenant at this time, from v. 2. to v. 9. Containing also, not obscurely, their Acknowledgement of the *Breaches* thereof. 3. The extent of the *Obligation* thereof, from v. 10. to v. 15. 4. The danger of the *Breach* of it, from v. 16. to v. 19. 5. The Greatness and Observableness of the *Punishment* of that Breach, predicted and described from v. 20. to v. 28. 6. A Conclufory *Corollary* inferred from all, v. last.

I. The *Inscription* in the first *Vers*e, doth hold out to us both *Vers*. I. the Institution of GOD, the place where, or time when it was Transacted, and that this was not the first time it had been engaged into, but was here Renewed, *These are the words of the Covenant which the Lord commanded Moses, to make with the Children of Israel in the Land of Moab, beside the Covenant which he made with them in Horeb.* Whence we may have ground for moving and solving several difficulties.

I. It may be doubted, *If Covenanting with GOD, especially National, be a necessary or expedient Duty, approved in the Scriptures?* *Quest*. 1.

Ans. The Lawfulness of Oaths, Vows, and Covenants, to, for, or before GOD, will be questioned by none but *Quakers*, and other *Enthusiasts*, or *Fanaticks*. In the Old Test. it is here evident the Lord Commanded to enter into this Covenant and Oath v. 1. and 12. And it is never Abrogate in the New Test. except in ordinary Communications, wherein it was condemned in the Old, as well as in the New. And it is so far from being Abrogate, that it is Confirmed by the Apostle, saying, *A Mans Covenant once confirmed cannot be disannulled, Gal. 3. 15.* And concerning even Promissory Oaths, saying, *That an Oath for confirmation is an end of all strife, Heb. 6. 16.* Nor can the expediency or the necessity of this Duty be doubted by any who considers the Commands enforcing it, the usefulness that the Saints experienced in it, for restraining from Sin, for Aggravating it in their Humiliations, from this consideration, That they had Vowed and Covenanted to the contrary, for stirring up to the Duties bound upon them by the Law, and for encouraging themselves in the hope of Pardon for their Short-comings: We must not think it is inconvenient to Vow, or that it is indifferent to Vow, or not Vow.

It is said indeed Eccles. 5. 5. *Better it is that thou shouldst not Vow, than that thou shouldst Vow and not pay.* But that does not make Vowing either Inconvenient, Inexpedient, nor Indifferent, or not good simply; No more than the Apostles saying, 2 Pet. 2. 21. *It had been better not to have known the way of Righteousness, than after it is known, to turn from it, will make knowing the way of Righteousness, to be either Inconvenient, or Inexpedient, or not good simply.* For Vowing, as well as Paying is expressly commanded, Psal. 76. 11. And in some cases (especially in necessary things) Vowing, and Breaking, is better than not Vowing, and yet Breaking the Law; for the later is two Sins, Omission in not Vowing, and Commission in Breaking, the former only the sin of Breaking the Vow, as Mr Durham clears it at large, on Command. 3. Pag. 135. 136. Sec. 2. As for National Vowing or Covenanting, it is evidently approved in Scripture Precepts, Promises, and Practices. Here is a Scripture Precept for it in the Old Test. never Abrogated in the New. There are also Promises and these relating to the New Test. times, not only of Personal, but of National Covenanting, as Churches, and Christian Societies, Isa. 49. 18, 21, 23. to the end. Jer. 50. 4. 5. Zech. 2. 11. And as for Precedents, we have very many of National Covenants, made and renewed again and again, for Preservation and Reformation of Religion, Extirpation of false Worship, maintaining their Laws, Liberties, and Government, punishing and restraining the Wicked, keeping the common Peace and mutual Defence, against the common Enemies. As here, after that in Horeb, Israels Covenant is solemnly Sworn, under the Conduct of Moses. And Renewed by Joshua, Josh. 24. By Asa, 2 Chron. 15. 13, 14. Jehoiadah, 2 Kings 11. 17. 2 Chron. 23. 16. Hezekiah, 2 Chron. 29. 10. Josiah, 2 Kings 23. 2. 2 Chron. 34. Ezra chap. 10. 3. Nehemiah, chap. 9. ult. and 10. 28, 29. Yea always in times of Humiliation and intended Reformation we find they fell about this Duty, *That the Lords fierce Wrath might turn away.* 2 Chron. 29. 10. *To confirm Israels hope,* Ezra 10. 1. Nehem. 9. ult. As also in the New Testament somewhat like this is hinted at, 2 Cor. 8. 5. Where the Churches of Macedonia gave their own selves to the Lord, and to the Apostles, which at least implies a Covenant.

II. It may be questioned, *What was the Nature of these Covenants at Horeb, and of this in Moab, and other National Covenants in Scripture?* Was it a Covenant of Works or of Grace, that was severally Renewed? And do we stand bound to them, as the Israelites then? *Ans.* These Covenants as to their Nature, were neither the Covenant of Works, nor of Grace formally, though materially partaking of both.

both: They have the same mutual contracting *Parties*, GOD and Man (tho here Man is to be considered, not in his Abstract, Singular, Individual, or personal Capacity; But as a Member of a Community undertaking Vows) The same obligations to all the duties of these fore-mentioned Divine Covenants (tho here they are to be taken as Publick and National Duties, in reference to Religion as a publick Interest) The same sanctions and certifications of Blessings and Curses (here to be understood as National) With respect to the *Matter* of them, in the Old Testament Dispensation, they obliged to the observation of the whole Moral, Judicial, and Ceremonial Law of GOD, as it was then calculate to the judaical Pedagogie; requiring indeed perfection legal, according to the Tenor of the Covenant of Works, but admitting Repentance, and through Faith, accepting Perfection Evangelical, according to the Tenor of the Covenant of Grace. And in the New Testament Dispensation, they oblige to the same observance of the same Laws that are not abolished, and of these Ceremonial Institutions of CHRIST, that are substitute in the place of the former Pedagogical and Typical Ceremonies, calculate to the Meridian of Gospel Light, Purity and Simplicity. With respect to the *End*, in both Dispensations, they had, and have the same subserviency to the Covenant of Grace, the same with the Law to restrain Sin, to manifest it, and to lead to CHRIST for Remission of it. And with respect to the several *sorts* of People engaging under these Bonds, they were to Believers, according to the Tenor of the Covenant of Grace; and to Unbelievers, according to the Tenor of the Covenant of Works. But as to their *Form* and Formality, they were the Ecclesiastick and National Covenants of the visible Community of the Lords People, engaging to be His, and to keep His Wayes and Testimonies. First Transacted *Exod. 19. 5, 8. Exod. 24. 7, 8.* Renewed here, *Deut. 29.* and several times afterwards.

III. Another Question is, *Who may tender or impose it? May it be without the Magistrate?* Here the Magistrate *Moses* is Authorized to make it: But *may it be done without him?* Or when it is so, *is the obligation of it Binding, when the Magistrate or publick Father disallows or discharges it.* The reason of the doubt is taken from *Numb. 30. 3, 5, 8.* Where it is said, if a Woman in her Fathers house (or Husbands) vow a Vow unto the Lord, and her Father (or Husband) disallow her, not any of her Vows or Bonds, wherewith she hath bound her Soul, shall stand, but shall be made of none effect. *Ans.* Justice and Order requires, that whoever hath the greatest Influence upon, or Authority over the Community,

munity should tender the Oath, and it belongs indeed to Magistrates to enjoin it, but not so as to exclude themselves from coming under the Bond of it; And in that case, they must have some to tender it to them. we find the Officers of the Church (as *Moses* also was an extraordinary one) imposing it, as *Jehoiadab*, both to King *Joash* and to the People, 2 Kings 11. 17. 2 Chron. 23. 16. a precedent justifying Mr *Robert Douglass*, by Commission from the *Gen. Assembly*, his tendering the Covenant to King *Charles* the II. at his Coronation. And *Ezra* made the Priests, the Levites, and all *Israel* to swear it; and it was acknowledged that *this matter belonged unto him*. *Ezra* 10. 4, 5. even without the consent of the Magistrate, or him to whom they were subject at that time, then a Hea-then, the King of *Persia*. And if it be so tendered and taken, without the consent of the Magistrate; yet his after dissent or discharge, cannot loose the obligation of it. As to that of *Numb.* 30. It is altogether beside the purpose: For the Magistrate is neither the Father nor Husband of the Church, tho' in some sense to the Church, *Isa.* 49. 23. having a power as a nursing Father, not as a generating Father, Cumulative not Pri- vative: Nor hath he such power over his Subjects, as a Father over his Child, or Husband over his Wife. Certainly these heads of Tribes *verse* 1. were Politick Fathers, as Magistrates; yet it is not allowed to them to Disanul, Vacate, or make void these Vows, but to the Father or Hus- band of the Party making them, from whom, these heads of Tribes are spoken to, as distinct, and the command is given to these Magi- strats only to see it observed and ratified. Again, National Covenants for Religious Ends and Interests, are not to be supposed of that nature of these Vows, which were not about necessary, but indifferent things, and it seems rashly and unadvisedly engaged into; for the Father had no power to make null, or of no effect, the Maids engagements to ne- cessary and indispensable Duties. And as to these things which he might disallow and disanul, it is said, *The Lord shall forgive her*, intimating there was something iniquitous in it. However, as the Father holding his Peace, did ratifie the Vow. *verse* 4, and was not to rescind it afterwards, *verse* 15. So this *Achilleian* Argument of the Prelatical and Malignant Party, against our Covenants, adduced from this place, hath no Nerves, because the Father, as they sense it, or the Magistrate held his peace at, and gave his consent to the Renewing both the National Covenant, and Solemn League and Covenant, tho' afterwards he made Inquiries, *Prov.* 20. 25. and rescinded it, by an audacious Heaven-daring Law. But dare these *Gentlemen* say, that it was in the power of such a politick Father

as *Abaz*, or *Joash*, or *Jeconiah*, or *Zedekiah*, who after Vows made Inquiry, to disallow or disanul the Covenant of *Israel*, and yet it was without their content, and against their will that any such Covenant was made, being made in their Minority, or in their extremity, when forced to it.

A Fourth Question may be, *If the Covenant be to be Renewed*, Quest. 4. *in what form? Whether in the first unalterably? Or may it be Renewed with Alterations?* Answ. As it is plain here is someway another Covenant,

beside the Covenant which he made with them in Horeb; So it is as evident, it is rather a Renovation of the former, than a Substitution of another; rather a Translation of the Form, than of the Matter, with accommodation to the Circumstances, Sins and Duties of that time, *when they were in the Land of Moab*, someway altered from the case they were in at *Horeb*: Which were the Motives of their Renewing it at this time, and may conduce for our direction at other times, when to Renew National Covenants. For then at *Horeb*, they were newly delivered out of *Egypt*, and had seen the Wonders done there, and at the *Red Sea*, and in conducting them to *Horeb*. Now after their abuse of these, and many superadded Privileges afterwards, after they had gone through the weary *Wilderness*, they were arrived at the Borders of *Canaan*, and put in expectation of the complement of their promised Deliverance, when they were to receive, and did receive from the Lord right Judgements, true Laws, good Statutes and Commandements. Covenant wise, with alluring Proposals, that if they would obey His Voice, and keep His Covenant, then He would make them His peculiar Treasure, and a Kingdom of Priests, and an holy Nation, *Exod. 19. 5. &c.* Now they had forsaken, broken, and forgotten in a great measure this Covenant. Then they were solemnly adopted into a Covenant relation with GOD, to be His People; Now they had made Apostasie and Desection, in many respects. In a word, they had received many more Mercies, and had committed many more Sins, now, than at that time. Therefore it was expedient they should Renew it: And it is easie to observe several Alterations as to the Form of it, from that in *Horeb*, *Exod. 19* and *Exod. 24. 3, 7.* The former was more full and particular, suiting all times. The Book of the Covenant contained all the Judgements promulgated upon Mount *Sinai*: This, as here Renewed, did also contain the same, but more generally proposed, with a particular Acknowledgement of the Sins against, and Breaches of that Covenant, from *verse 2. to 9.* and with a new Engagement to the Duties thereof, and a more express

expres explication and application of the universality and extent of its Obligation: As we find likewise in all the Renovations of the Covenant of *Israel* formerly mentioned. Which makes it lawful for a People that would now Renew *Scotlands* Covenants, to do it with suitable explications and applications to the times.

II. The following part of the *Chapter*, from *verse 2*, to *verse 9*, doth hold forth to us, both their *Acknowledgement of Sins* introductory, and their *Motives* inducing to take on new Engagements.

Quest. 5. *Quest. What may be the Motives to Renew the Covenant?*

Ans. 1. The first thing here is the consideration of the Wonders of Wisdom, Faithfulness, Power, Justice, and Goodness of the Lord, appearing in their Deliverance out of *Egypt*, which they had seen done before their Eyes, *v. 2.* The great Temptations wherewith He proved their Faith, Patience, Humility and Love, and the great Temptations wherewith they provoked Him to Anger, the Signs of His presence, protection and power continued, many great Miracles wrought in their behalf, notwithstanding of all these Temptations, *v. 3.* Which consideration should exceedingly aggravate their Sins, or their Acknowledgement, and animate their Zeal in taking on new Engagements. This also may be a Motive to the Godly in *Scotland* to Renew their Covenant with GOD, with humble acknowledgement of the Breaches thereof, aggravated from all the wonderful appearances of GOD, in ordinances and providences, both of Judgement and Mercy, wherewith this poor place of the world hath been signalized beyond others. We are called to remember what the Lord did, in delivering this Land from the darkness of *Paganisme*, *Popery* and *Prelacy*, how early He planted a Church in this Land, how purely He purged it, with what purity of Reformation, and unity of Profession He beautified it, with what excellent Priviledges He honoured it, especially in bringing it under the Bond of Solemn Covenants; whereby its Name became *Beulah* and *Hephzibah*, and what excellent Testimonies for CHRIST's Prerogatives as King, and His Kingdoms Liberties, He did concredit to it, to contend for. Our eyes also, and our Fathers have seen great Temptations in Providences, whence we might have learned great experience of the Lords Wisdom and our folly: Always when we were at the lowest extremity, dispairing in our selves, then He appeared in Mercy: Always when we thought our selves strongest, and were most confident in our selves, then we were confounded. The Lords Temptations to try us have been manifold, and our Tentations to provoke Him, have been

been as multifarious. The Signs and Miracles in the conduct of His Providence, in this day of Tentation, have been observable: As *Israel* in the Wilderness, so we have had our *Mara's*, and our *Massa's*, and *Meriba's* *Taberahs*, and *Kibroth Hattaavahs*, at *Penitland hills*, *Boothwell bridge*, *Airdsmoss*, &c. But above all, the passages of Providence since the late *Papish King* mounted the Throne, raised up wonderfully for our scoutge, have been wonderful, both for the manner of his Advancement and subsequent Emergencies. After all the former breakings, two Parties in both Kingdoms appearing against him, very seasonally, when it would have been thought all would have concurred and concerted the same Cause against *Popery* and *Tyranny*, yet were broken: And nothing was like to withstand his designs of introducing the blackest of *Popery* & basest of *Slavery*, at the opened Gap of the *Tolleration*, had not a *Foreign Prince*, in Zeal for Religion, Pity to these Lands, and in pursuit of his own Right, interposed for our rescue, by a very propitious providence; which, in a way as of Signs and Miracles, hath given us this enlargement and reviving in our Bondage. Shall not therefore the Godly from these considerations, be stirred up both to Acknowledgements of Sins and new Engagements.

2. The consideration of their Obduration, Occcation and *Verse 4.* Obstinacy, supine Stupidity, and unanswerableness to these great Miracles and Mercies forementioned, which they had neither gotten Hearts to perceive, nor Eyes to observe, *verse 4.* is both a Motive to their acknowledgement of Sins, and to their engagement to covenanted Duties. As this is a sad truth, as suitably applicable to *Scotland*, as to what *Israel*; so the consideration thereof, should have moved the Godly to wit renew their Acknowledgements and Covenants, if yet they had gotten Hearts to perceive, and Eyes to see &c. Alas! all the pains the Lord hath taken on us to reclaim and reforme us, have not profited us, Privileges have not prevailed with us, Prosperity hath not allured us, Adversity hath not awakened us to our duty, and all the fruit and effect of the Word and Works of God, seems to have produced nothing but the judicial Plague of *hearing indeed, but not understanding; seeing indeed, but not perceiving; and making our heart fat, &c.* *Isa 6. 9. 10.* Is it not a time then we were considering our wayes, and turning to the Lord, and Covenanting with Him.

3. The consideration of the Lords gracious Conduct of *Verse 5. 6.* hath them in the *Wilderness* fourty Years, providing them with all necessaries for Food & Cloathing, tho in an extraordinary way, wherein

they might know the care and kindness of , and their relation to the Lord their God, *vers. 5. 6.* is made use of as a Motive to induce them to Acknowledgement of their Sins, and a new Engagement to the duties of their Covenant. Since our Covenants were renewed in *Scotland*, with a Solemn Acknowledgement of the Sins, and Engagements to the duties thereof, the Lord hath led us full 40 Years through the wilderness of the *Sectarian* Invasions, and the *Prelatick*, *Erastian*, and *Antichristian* Usurpations: Wherein, tho we did not meet with Miracles, yet truly we have experienced Wonders of the Lords care and kindness, and for all the Harassings and Huntings, Spoilings and Depredations of Persecutors the poor Wilderness-wanderers have looked as Meat-like and Cloath-like (as we use to say) as others that sat at ease in their houses, and drank their Wine and their strong drink.

Vers. 7. 8. 4. The consideration of the glorious Victory obtained in this place, in the Land of *Moab*, over the King of *Heshbon* and the King of *Bashan*, who withstood their progress unto the *Rest* they were seeking, whose Lands fell unto the two Tribes and the half for an Inheritance, *vers. 7. 8.* is likewise adduced as an Argument to excite them to this duty. So in our day, the Trophees of Triumph, that the late revolutions of Providence have erected, to the Honour of our God and the advantage of the Covenanted Reformation, in removing out of the way, two *Kings*, that were withstanding its propagation, and seeking its destruction; and in abolishing two wicked Establishments, set up of the ruines thereof, viz. *Tyranny in the State*, and *Prelacy in the Church*, may stir up all Lovers of Reformation to the same duty of Covenanting for its Restauration and Preservation.

Vers. 9. 5. Finally, he moves them to it *vers. 9.* by a promise of prosperity to enlue upon their keeping and doing this Covenant, which now they were about to Renew. Which he presses as necessary duty, from all these Considerations.

Quest. 6. It may be Questioned here. *What is it to keep the words of the Covenant, and do them?* Is any Man able to keep the Covenant more than the Command? And if not, why is this further burden imposed are not the Commands themselves Bonds strict enough? *An.* The Covenant is kept and done. (1.) By a constant and suitable Profession of the duties thereof keeping the way of the Lord. (2.) By a tenacious Confession of the Testimonies thereof, against all opposition, never denying or forbearing the asserting the obligation thereof, nor turning aside therefrom, to the right hand or to the left (*Josh. 23. 6.*) keeping it without spot, unrebuilt

able (1 Tim. 6. 14.) especially when it becomes the word of His Patience, Rev. 3. 10. (3.) By a mindful & careful entertainment of it in the mind and memory, never forgetting what we are bound to thereby. (4.) By a strict observance thereof in the practise, in all manner of conversation. Which is to be understood in the Gospel sense, not absolutely but respectively, with respect to our Nature, now corrupt, weak and perverse. For though we be bound by the Law of God to be perfectly Holy, yet our Covenants do not tye us to this perfection; and this obligation is not from our Covenant, but from the Law; for our Covenants do not oblige to the victory over all sin, but to wrestle for it; not to the event, but to the means which are in our power (and therefore the People of God plead they had not broken Covenant, *Psal. 44. 17.* tho they had sins) and not to the attaining all things we Covenant for, but to the aim, desire, design and endeavour, to live in no sin Covenanted against, never to approve our selves in it, to omit no known duty engaged unto, and to leave no mean untrayed for attaining the whole of it. See Mr *Durham* on 3 Command. concerning the obligation of Vowes, Page 133. &c.

III. In the following words from *vers. 10. to vers. 15, or 17. Moses* proposes the matter more closely, shewing the extant of the obligation thereof, in a threefold respect. 1. In respect of the Universality of the Persons obliged. 2. In respect of the sacredness and inviolable strictness of its Obligation. 3. In respect of the perpetuity of its Obligation.

First, In respect of the Persons obliged, it is of universal extent, binding and obliging all the Members of the Church, and Common-wealth of Israel of all sorts, *qualities, ranks, vocations, ages, sexes*, none excluded for these things. 1. All of all qualities, *Captains, Elders* or *Verf. 10. Magistrates, Officers*, both of Church and State, with all the *Men of Israel*. Accordingly we find *Josiah* taking all engaged, all the Men of *Judah*, and the Priests and the Prophets, and all the People both small and great, *2 Kings 23. 2.* And *Ezra* made the chief Priests and Levites, and all *Israel* to swear the Covenant, *Ezra 10. 5.* None are so high that they are above the obligation of it, None so small or base that they are below it. Its very encouraging when there are Nobles and Captains &c. to take the Covenant. Its very necessary they should go before others in it, but it does not only belong to them.

Quer. *May the Covenant be renewed without these Captains, Quest. 7. Elders, Officers, or Primores & Primates Regni, when they will not concur?* Ans. Certainly this extensive obligation reaching all Persons,

is to be understood *positively*, that all these are obliged to enter into God's Covenant, but not *negatively*, that without any of these, the Covenant should not be entered into. The Motives mentioned are common to the small as well as the great, and without them as well as with them, the Articles of it, and the keeping and doing them are common to both alike. The relation that the small and meaner sort of People have to God (the other contracting party), is the same that the Nobles and Great-ones have, *vers. 12.* and the Privileges of it, to be established as a People unto Himself, and to have him for their God, *vers. 13.* do no more belong to the one, than to the other; and consequently the Small may renew it as well as the Great, but not Nationally, to bind the whole Nation formally, to which indeed the concurrence of its Representatives is necessary, 2. All of all Ages and Sexes, even their Little-ones and their

Wives, vers. 14. are obliged to take it, if they be capable. *Con-*

Quest. 8. concerning which. *Quer. If Children may be admitted to the Covenant?*

Ans. It cannot be doubted, but they are under the bond of it materially, being Children of the Covenant *Ab. 3. 25.* to whom belong as the promises (and also the duties how soon they are capable) of the Covenant of Grace *Ab. 2. 29.* and that they are obliged to take it if they be capable; otherwise their Parents are to engage for them. Accordingly in Scotland it hath been in use for faithful Ministers to take Parents engaged to the covenants when they presented their Children to Baptism. 3.

Quest. 9. All of all ranks of relations, even Strangers & Servants, from the hearth of wood, to the drawer of water. *Quer. If Strangers be obliged, or to be*

admitted to the Covenant? *Ans.* As in Israel, Strangers being admitted to the covenant, together with their circumcision was one badge of their being proselytes (of which Strangers only this is to be understood, so now, tho' the cases differ very far, such strangers as are naturalized and reside in the country, may be admitted to the National Covenant of that Nation whereof they are subjects, and wherein they are Church Members: Others are only to be restrained from doing or saying any thing against it. 4. Neither only these that stood there before the Lord in that place, but the absent

also *vers. 13. 14.* Some might have had as good reason then

Quest. 10. to *Obiect*, as many do now foolishly, that personally they never took the Covenant, being not present when it was taken. But it is plain here, absence will not absolve from the obligation of it; so it is in all real Covenants, that are not merely Personal. All the Members of the Community covenanting are under the bond of the common Covenant. It is a ridiculous exception for one to alledge, they are not obliged to stand to the Allegiance sworn to a King, or to a Covenant of Peace

made

made with an Independent Nation by the Community of that Nation, whereof they are Members, because they were abroad when these Transactions were made. But with reference to all these it may be a *Question*, *May the Covenant universally be imposed upon all ranks and sorts of Persons?* Or, *May all be admitted to take it?* *Ans.* Tho' all be under the obligation of it *materially*, and all are bound to take it *formally*, *ceteris paribus*, if they be qualified; yet neither ought it to be imposed, nor should any be admitted but with respect to their capacities Gracious and Legal. The *Wicked*, that are scandalous and obstinate in Wickedness, Error, Profanity or Malignancy, hating Instruction, and casting the Lords Word behind them, have not Gods right to it, for unto such He saith, *what hast thou to do to take up my Covenant in thy mouth.* *Psal.* 50. 16, 17. Some were legally incapacitate, as the Enemies of Truth and Godliness, with whom they were not to associate, *Exod.* 23. 32. *Exod.* 34. 13. *Deut.* 7. 2. *Judg.* 2. 2. *Ezra* 4. 3. *Ezra* 9. 14. Who is to be understood with this exception, except they were Profelytes and Penitents such as *Rahab*; *Josh.* 2. It is clear from the Scriptures tho' all are bound to it, it is to be imposed upon and tendered to none but those that subscribe to it with choise and resolution, *Josh.* 24. 15. 22. None but such as are reformed from the Defections and Compliances of the time, *Neb.* 10. 28. None but such as have knowledge and understanding of the Sins and Duties contained in the Covenant- *ibid.* None but such as can swear and subscribe it according to these qualifications of an Oath, *Jer.* 4. 2. *in truth in judgement and in righteousness.*

Secondly. The Obligation of this Covenant is shewed to be *Ver. 12:* very great, not only *extensively* but *intensively*; *Vers.* 12. 13. It must be very sacred, inviolable & *strictissimi juris*, since 1. it is a *Covenant* and *Oath* mutually entered into by *Israel* with the *Lord* their *God*; and by the *Lord* are with them, *ver. 12:* and consequently cannot be dissolved but by consent of both Parties.

It is a grave *Question*, *Can nothing loose the Obligation of a lawful Oath?* *Ans.* 1. It may be clear enough that those things will not, which false swearers pretend; and which they that would cast off the yoke of these Covenants do plead sometimes; As no mans temporal loss or prejudice will make an Oath null, or loose from the Obligation of it, (though we swear to our own hurt, we must not change; *Psal.* 15: 4) nor tho' the Oath do engage to something in its own nature indifferent (for by an Oath, even in things indifferent antecedently, our souls are bound, *Numb.* 30: 2) nor the extortion of it by

by fear or violence, if the matter be lawful; nor the deceit and guile of others, if the deceit be circumstantial only, as in that oath to the *Gibeonites*; Nor sinful rashness in the manner, if lawful in the matter, as *Joshuah's* oath to the *Gibeonites*. Nor any good meaning or intention in reversing the oath (*Saul* was punished for breaking that oath with the *Gibeonites* many generations after, tho' he did it out of his zeal to the Children of *Israel*, 2 Sam. 21: 2.) Nor tho' the Oath be conceived by Creatnres (as by the Altar or Temple, Heaven, &c. *Math.* 23. 20, 22.) Nor when the thing becomes impossible, if that impossibility could have been foreseen or prevented. Nor when the condition is unlawful, if already fulfilled (as *Juda's* promising a Kid to *Thamar*) Nor another meaning afterwards devised, nor according to the Imposers mind, nor our own at first who took it (that's but a swearing deceitfully *Psal.* 24: 4;) Nor any other secret meaning by Equivocation, or mental Reservation; Nor any Dispensation from Pope or King. None of these things can make an Oath void, but if we have bound our selves, God will require it, for whoso despiseth an Oath by breaking the Covenant when he hath given his hand, he shall not escape, *Ezek.* 17. 18, 19. God will recompence it. But (2) Oaths have no force, when the thing sworn is sinful and unlawful in it self: Or unlawful to him that sweareth: Or simply impossible: Or when the thing sworn is not in our own power, *Numb.* 30. 5. Or when there is deceit in it, not in Circumstantials, but in Essentials: Or when it hinders a greater good: Or when the case materially altereth: Or when the party sworn to relaxeth us. In which respects the third Article of the *Solemn League and Covenant* did not oblige us to owne the Authority of Tyrants and Usurpers when reigning over us, because in that case the obligation was unlawful, and there was a deceit in Essentials, putting in Tyranny for Authority, and the case materially altered (we being bound in the Covenant to a King or Magistrate defendiug Religion and Liberty, not to a Tyrant overturning these) and the party sworn to had relaxed us long ago by rescinding the Covenants: But none of all these things can any way enervate the sacred Obligation of *Scotland's* Holy Covenants with God, which still must stand in inviolable force.

2. The Covenants Obligation must be very sacred and strong, since it is proposed for such gracious ends, & in order to ensure such glorious priviledges, ver: 13: which are two or three, ver: 13: respecting the mutual stipulation of the Parties contracting (1) That he might establish them that day for a people unto Himself. To be established a people unto the Lord not only by creation, which is common to all; or Profession, which is common to the

the Church visible, but by Covenant engagement to be His and for Him, is both the *Lords end*, and should be ours in publick or personal Covenanting. And it is a very glorious priviledge to be His people in a peculiar manner, of whom He will take particular notice and inspection, and who have a nearer relation to Him than other people. As likewise, it is the great duty of Covenanters to avouch themselves to be his people, to walk in His wayes, keep His statutes, and hearken to His voice, *Deut. 26: 16, 17, 18.* which is the comprehensive stipulation of all Covenants with GOD. (2.) And that He might be unto them a GOD, not only by universal Dominion, nor only by Redemption, first by price, and then by power, but by Covenant, is the *Lords end*, our priviledge (the greatest of priviledges, Honours and Happineses, in getting hereby all His *Divine Attributes, Covenant-Relations, Mediatory-Officers*, and all that He hath purposed or promised, or Christ hath purchased for the good of His people, to be ours;) And it is the mutual stipulation of both parties. The Lord for his part undertakes to be a God unto us, and avouch us to be His people; And we for our part should promise and engage to be His people, and avouch Him to be our God, *Deut. 26. 16, 17, 18.* Or as it is, *Zech. 13. ult.* He will say, *it is my people*, and Covenanters will say *the Lord is my God.* (3) And that He might confirm not only what He had said unto them, but what He had sworn unto their Fathers. This is the *Lords End* in all Covenants which He ownes with His People, that by two immutable things in which it is impossible for God to lie, they may have strong Consolation, *Heb. 6: 18:* having such ample security to repose their confidence upon: This is the priviledge of his Covenanted People, to have not only the *Lords word* for their security, but his *Oath*, confirmed by Covenant, which not only they, but their Fathers before them did experience, that He did constantly keep, verifie and fulfill. And as here, He undertakes to make it good; so they engage to depend upon it, and to keep what they and their Fathers had said and sworn in point of Obedience. Now in regard of these Ends, Priviledges and Stipulations, the Covenant must have a strict and sacred obligation as inviolable, as we would desire these to be inamissible, or as we would not come short of being a people unto Himself, and having Him for our God, as He hath said unto us and sworn unto our Fathers. If the *Question* be then, *What the better shall we be of making and keeping a National Covenant?* Here is *Quest: 13:* the *Answer*, Hereby shall we be established a people unto Himself, and He shall be unto us a God, as He hath said and sworn, which comprehends all advantages imaginable.

Thirdly,

Verf. 14, 15. **Thirdly,** Here not obscurely is demonstrated the extent of the Obligation of this Covenant, in respect of the perpetuity of it. It is a Covenant obliging not only the present, *verf. 14:* but the absent, *verf. 15.* And not only the absent in regard of place, but in regard of time. It obliged all the Children of *Israel* that were not there the day: Which comprehends not only those that were then living, but future Generations. The reasons added do clearly enough confirm this. 1. The probable hazard of Apostasie and Presumption in breaking the Covenant was perpetual, *verf. 16, 17, 18, 19.* Not only that Generation that day which came out of *Egypt*, and passed by the Nations and saw their Abominations and their Idols, were in hazard of turning away from the Lord, serving the gods of the Nations, living among them Root bearing Gall and Worm wood, who might bleis themselves in their presumption of Impunity, notwithstanding the threatened curse. But much more in after Generations, they that never dwelt in the Land of *Egypt* (and never saw the plagues punishing that Lands wickedness) but afterward might see the abominations and the *Dungy gods* (as it is in the *Hebrew*) of other Nations, were in hazard of that defection and presumption, when the Covenant might be worn antiquated, out of date and mind, which might encourage them (much more than at that time when it was in every Bodies mouth and memory) to say *I shall have peace tho I walk in the imagination of mine heart.* 2. The threatened punishment of the breach of this Covenant was perpetual. The Lords anger and jealousy shall smok against Covenant-breakers, all the Curses written shall ly upon them, their names shall be blotted out from under Heaven, *verf. 20.* He shall separate them unto evil. *verf. 21.* Not only in that age wherein the Covenant was Renewed, but the Generation to come of their Children that should rise up after them, shall observe the punishment of the Posterity, when they shall have forsaken the Covenant of the Lord God of their Fathers, and the Lord shall have rooted them out of their Land for the same, *verf. 22, to 28.* which was not accomplished till many Centuries afterwards.

Quer. *If the Obligation of National Covenants, where the matter is lawful, be perpetual and binding upon Posterity?* **Ans.** If any Engagements can be supposed binding to Posterity, certainly National Covenants to keep the Commandments of God, and to adhere to his institutions, must be of that nature. It cannot be denied that several Obligations do bind Posterity. Publick Promises, with annexation of curse to the breakers, make the Posterity obnoxious, as well as those who personally

sonally came under the Engagement, *Neh. 5. 12. 13.* That promise of the
Jewish Nobles and Rulers would have brought their Posterity under the
 Curse, if they had exacted usury of their Brethren, as *Jehoiakim's* Adjura-
 tion did oblige all posterity never to build *Jericho*, *Jos. 6. 26.* and the
 breach of it did bring the Curse upon *Hiel* the *Beithelin* in the dayes of *A-*
hab. *Publick Vowes* do bind Posterity, *Jacob's Vow Gen. 28. 21.* did ob-
 lige all his posterity, virtually comprehended in him, *Eph. 2. 14.* The
Reubenites found themselves obliged to observe the Vow of their Forefa-
 ther *Jonadab*, *Jer. 35. 6. 12.* *Publick Oaths* do oblige posterity, *Joseph*
 took an Oath of the Children of *Israel* to carry up his Bones to *Egypt*,
Gen. 50. 25. which did oblige the posterity some hundreds of years after,
Exod. 13. 19. Jos. 24. 32. *National Covenants* with Men before God, do
 oblige posterity, as *Israels* Covenant with the *Gibonites*, *Jos. 9. 15. 19.*
 for the breach whereof, many Ages after, the posterity was plagued, *2*
Sam. 21. 1. So *Zedekiah's* Covenant with *Babuchadnezmar*, *Ezek. 17. 18.*
 19. Especially *National Covenants* with God before Men, about things
 Moral, Objectively obliging, are Perpetual, *Jer. 50. 5.* And yet more
 especially (as *Grotius* observes) when they are of an Hereditary nature,
 that is, when the subject is permanent, the matter Moral, the end Good,
 and in the form of them there is a Clause expressing their perpetuity.
 All which Ingredients of perpetual Obligations are clear in *Scotlands* Co-
 venants: Which are *National Promises*, adjuring all the Members of
 the *Scottish Church*, under a Curse to preserve and promote Reformation,
 according to the Word of God, and to extirpate what is in Doctrine,
 Worship, Discipline or Government opposite thereto: *National Vowes*,
 devoting the then engaging and succeeding Generations to be the Lords
 people, and to walk in His wayes: *National Oaths*, solemnly sworn by
 all Ranks, with hands lifted up to the Most High GOD, never to admit
 of Innovations, or submit to Usurpations contradictory to the Word of
 God: *National Covenants* wherein the King, Parliament, and People did
 Covenant with each other, to perform their respective duties, in their
 several places and stations, inviolably to preserve Religion and Liberty:
Yea National Lawes, solemnly ratified by King and Parliament, and
 made the foundation of the Peoples Compact with the King at his Inau-
 guration: And Finally, they are *National Covenants* with God as party
 contracting, to keep and do the Words of His Covenant. The subject
 or parties contracting are permanent, as long therefore as *Scotland* is *Scot-*
land, and God is Unchangeable, who hath given His revealed Will for
 the Rule of Mans Obedience, *Scotlands* Reformation in Doctrine, Wor-
 ship,

ship, Discipline and Government, must be endeavoured to be preserved in a conformity to it. The *Manner* of them is moral, containing nothing but what is antecedently and eternally binding, albeit there had never been a formal Covenant. The *Ends* of them perpetually good, to wit, For defence of the true Religion, as it was then reformed, and is expressed in the Confession of Faith, and which had been for many years, with a blessing from Heaven, preached and professed in this Kirk and Kingdom, as Gods undoubted Truth, grounded only upon His written Word. And for maintaining the Kings Majesty, his Person and Estate &c. Having before our eyes the Glory of God, and the advancement of the Kingdom of our Lord Jesus Christ, the honour and happiness of this Kings Majesty, and his Posterity, and the true publick Liberty, Safety and Peace of the Kingdoms, wherein everyones private condition is included. And in this very Forme of them, there are Clauses expressing their perpetuity: As in that Article of the National Covenant, subscribed anno 1638, there are these words, Being convinced in our minds, and confessing with our mouths, that the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. In the Solemn League these, Art. 1. That we and our posterity after us may as bretheren live in Faith and Love, and the Lord may delight to dwell in the midst of us. Art. 5. We shall endeavour that they may remain conjoined in a firm Peace and Union, to all posterity.

IV. Next, from *vers.* 16. to 20. This faithful Watch-man *vers.* 16. 17. warns, that, and all Generations, of the danger of breach of Covenant. Shewing, First, The Inductives to this sin, exposing people to the danger of it, and involving them in the guilt of it, before he laid before them what shall be the punishment of it.

If it be enquired then, *What are the chief Temptations to this sin?* *Quest.* 15. inducing to this sin of Covenant-breaking? Here it is answered, *Sitting dwelling among, and converse with a People of a false Religion, as ye know how ye have dwelt in the Land of Egypt.---- and ye have seen their abominations &c.* (as it is noted in a Parenthesis, *v.* 16, 17.) This induces both Persons, Families and Tribes, *vers.* 18. (and in this order, first Persons, then Families, then Tribes) to symbolize with them in perjury. People are more readily seduced to sin, by the perverse example of these that they live among, than they can be induced to abide in duty, by the best Instructions of those that watch over them. No wonder that a people sitting dwelling among Infidels, be in hazard of seduction, when a few Infidels are tolerated to dwell among the Lords people, will readily seduce them. Therefore is that command given, *Exod.* 23. ult. *They shall not dwell in thy land, lest they make thee sin against me.* The example of the Popish, Prelatical and

Malignant faction in *Britain* and *Ireland*, the suffering them not only to dwell, but to creep into places of Power and Trust in *Scotland*, after they were once in a good measure expelled; And especially, in process of time, the stupid submission to the Restitution of their Government of Church and State, and to the Re-introduction of their wicked Establishments, abjured by Covenant, and to the imposition of wicked Laws contrary to the Covenant, did gradually induce, first particular persons among us, then whole Families, after that Tribes, Parishes and Provinces, to this dreadful sin of Covenant-breaking.

2. Heart defection, *The heart turning away from the Lord*, ver. 18. Vers. 18. This is the first step to external defection. In Profession, Practice or Principle, from the Covenant of God, *The backslider in Heart shall be filled with his own way*. If any Man draw back the Lord will have no Pleasure in him, and then he is Plagued with Hardness of Heart, and Blindness of mind, to run upon sins against the Covenant of God, not for seeing nor fearing the curse of it. The Lords People in *Scotland*, turned first away from the Lord in Heart, fell from their first Love, Liveliness, Tenderness, Sincerity and Fervor in Heart Religion, and then they could not but be a Prey to the tentations of the time, the wicked Examples and Laws, drawing and driving to Covenant breaking.

3. Inclination to Idolatry of any sort, *To go and serve the gods of these Nations*, ver. 18. Idolatry is a breach of Covenant, and inclination to it does easily inlarge in the guilt of it. Where a man begins once whorishly to look after idols of any kind; he is readily and righteously left to follow his look. Not only is it Idolatry to worship Wood and Stone, Silver and Gold, but to give Gods due to any other Object (contrair to the 1st Command;) And to worship Him any other way then he hath commanded (contrair to the 2d Command;) There are many heart idols, as Self, the World, &c. Covetousness being Idolatry. There are many land-idols of jealousy, as when any wicked Interest and Cause is set up, in competition with, and opposition to, and complied with in prejudice of Christs Interest and Cause. Thus in this Land, the Establishment of *Erastianism*, *Prelacy*, *Supremacy*, and *Absolute Power*, ascribing to Kings of Clay, what is the incommunicable Prerogative of the Prince of the Kings of the earth, and Peoples love of the World, self peace, ease, liberty, &c. Incompliance with these Interests, have been the Idols of these Nations: And their heart turning away from the Lord to these, have led them to forsake the Covenant.

4. Hereupon follows the root that beareth Gall and Worm-wood, ver. 18. which is a bribed, blinded, or scared Conscience, or an evil heart of unbelief

in departing from the Living God, Heb. 13. 12. *A root of bitterness springing up*, whereby many are defiled, Heb. 12. 15. When the heart turns away from God, then it inclines to idols; when it is so bewitched, then the Conscience, that is first Reclamant, gets a bribe from the perverted will and affections to hold its peace at, and to excuse sin, and then its dictates are *Gall and Worm-wood*, being blinded with Error, it seeks arguments to justify the sinful Practice, and at length is so scared, that it is proof against all reproof, and wholly benumbed with the deceitfulness of sin under the energy of strong delusions, which are bitter in the end. This hath been the fourth step leading in breach of Covenant in Scotland; when first the Temptation was presented, of bowing to these idols of jealousy above mentioned; and the Question stated, Shall we Comply, or Renounce the Covenant? People first consulted their own Interest and Credit; and then when that was determined to be secured, the Conscience was soon lulled asleep, and persuaded to applaud the fleshly conclusion, and then the judgement was set on work, to find out plausible Arguments, and after vows to make inquiry to get shifts, excuses and defences for their compliances, and to excoitate pernicious principle about the Magistrates power in Church affairs, his power in loosing the obligation of Covenants, and the indifference of forms of Church Government, and the smallness of such points to be heads of suffering, &c. to justify their breach of Covenant. These roots have brought forth the bitter fruits of *gall and wormwood*, that have brought this Land under the curse of the Covenant.

5 Secure self-flattering presumption, blessing himself and saying, Verse 19. *I shall have peace, tho' I walk in the imagination of my heart, &c. ver. 19* This is the highest step of preparatives to, and the heinouslest aggravation of the sin of perjury, and the bitterest fruit that grows from the root of Apostacy from God, including many ingredients of the unpardonable sin, trampling upon Light, the presumer being supposed to hear the words of this curse, and to rush at all threatenings, blessing himself in his deliberation sinning with *delights*; not only *securely*, but *self-willedly*, and resolutely proceeding from evil to worse, promising to himself *peace*, not only outward, purchased by resolved perjury, but inward, in the sleep of a *scared conscience*. A man so far left of God, cannot withstand the temptations to Covenant-breaking; No bonds can restrain his running head long down the precipice to destruction. Yet the full amount of all this presumption, hath been very frequent in this apostatizing Generation, on the front of whole perjury and perfidy, in complying with the mischief

framed

framed into Law, by a Throne of iniquity, this *more* hath been legibly written, *I shall have peace, tho' I walk in the imagination of my heart.*

V. From *verse 29*, to *38*, the punishment of breach of Covenant is threatened, predicted and described, with reference to a twofold breach of Covenant, procuring a twofold punishment: *personal perjury*, threatened with *personal*, *National*, with *National* judgements.

First, *Personal perjury* is in two verses made obnoxious to man- *Verse 29,*
ny terrible threatenings, every clause thundering vengeance.

If it be asked, *What may every Covenant-breaker expect?* The *Quest. 16.*
Spirit of God Answers, 1. *The Lord will not spare him.* This is

a *Menosis*, importing far more than is expressed, to wit, a threatening of inexorable, inevitable and irresistible judgement wherein there shall be no alloy of Mercy, as *Exod. 5: 11; Exod. 7: 4, 9*, implying neverthe-

less always an exception of Repentance. Otherwise, the Lord will not spare the presumptuous Covenant-breaker, be who he will, be he King or Beggar, Magistrate or Minister, or private Person. 2. *But*
then the anger of the Lord, and His jealousy shall smite against that man.

O who can express or conceive the horror of that misery, of being the object of *Divine indignation*, in its full vigor and rigor, as the *smoking* of it imports! Yet this is the doom of the Apostatizing, presumptuous, self-flattering Covenant-breaker; *Deut. 31: 16, 17. They will break my Covenant, then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, &c. Josh. 23: ult. When ye have transgressed the Covenant of the Lord your God, then shall the anger of the Lord be kindled against you. Mal. 3: 5. The Lord will come near to judgement, and will be a swift witness against false swearers, &c.* 3. *And all the curses that are written in this book shall lie upon him.* All Covenants have a Curse, *Neb. 10: 29.* The

Curse of this Covenant is some way greater than the Curse of the Law, deserving and procuring the Mediators vengeance, which is a sorer punishment than vengeance of a broken Law, *Heb. 10: 28, 29.* Comprehending all Miseries, Temporal, Spiritual and Eternal. This is the *flaming Roll*, the length whereof is twenty Cubits, and the breadth thereof ten Cubits, *Zech. 3: 2, 3, 4.* We have a black and broad roll of Curses appointed unto Covenant-breakers, *Lev. 26: 15*, to the close, Terrors, Consumption, Burning agues, Enemies prevailing, Rage of Tyrants reigning, Barrenness of Land, Wild beasts devouring, the raging Sword, Pestilence, Famine, Desolation, Faintness, and pining away in Iniquities, &c. And another, may Cubits long and broad, *Deut. 28* from 15, to the end.

We

We see what Curses are threatned against the Men that transgress His Covenant, Jer. 34. 18, 20. &c. He will give them into the hand of their Enemies, and into the hand of them that seek their Life. Ezek. 17. 15, 18, 19. Shall he prosper? shall he escape? shall he break the Covenant, and be delivered? seeing he despised the Oath, by breaking the Covenant, when so, he had given his hand? he shall not escape. As I live, I will recompence it upon his own head. 4. And the Lord shall blot out his name from under Heaven. Men think to escape by Iniquity, and to purchase, sometimes, not only ease and rest, but esteem and renown, by perfidious and perjurious time-serving. And the greatest Complacers, who kept their houses, when others for adhering to the Covenant of God, lost or left them, have thought that their houses shall continue for ever, they call their Lands after their Names (Psal. 49. 11.) But the Spirit of God saith, their name shall be blotted out, and shall stink. Job. 18. 17. Their remembrance shall perish, and they shall have no name in the street. Job. 20. 7. He shall perish for ever, like his own dung, they which have seen him, shall say, where is he? Job. 27. ult. Men shall clap their hands at him, and shall hiss him out of his place. Psal. 37. 35. 36. Tho' for a time, he may be great in power, and spread himself, like a green bay tree, yet he shall pass away, and shall not be found. Psal. 52. 5, 6, 7. He shall be pluckt out of his dwelling place, and rooted out of the Land of the Living. The righteous also shall see and fear, and shall laugh at him. Lo this is the Man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness. Prov. 10. 7. The name of the wicked shall rot. Prov. 13. 9. The lamp of the wicked shall be put out, when the light of the Righteous shall rejoice. 5. And the Verse 21. Lord shall separate him unto evil, out of all the tribes of Israel, according to all the Curses of the Covenant, that are written in this book of the Law. vers. 21. Tho' all Sinners are obnoxious, yet in a more special manner, the Covenant-braker shall be separate, or singled out to exemplifie the Lords Indignation and Jealousie. He shall particularly be the Butt of His vengeance. Many evils shall befall him, escape who will, Deut. 31. 17, according to all the Curses of the Covenant, Temporal, Spiritual and Eternal. He shall be a prey to all the evils of sin, given up to all the evils of trouble, and devored, as a Faggot, for Hells fire, for ever.

Secondly, National covenant-breaking, is threatned with astonishing National judgements, from vers. 22. to 28. Wherein, the observableness and astonishing greatness of them, is not only threatned, but predicted (compare Deut. 31. 16, 17, &c. with the event) and described. Shewing, 1. The Observers, 2. The thing observed, or the occasion of their observations.

3. Their enquiry upon their observations. 4. Their Answer obvious and ready.

1. The Observers of the Lord's Judgements upon the Nation. *Vers. 22 of Israel, breaking Covenant with God, are, The Generation to come of their Children, and the Stranger that shall come from a far Land, vers. 22. Yea, even all Nations, vers. 24. The Justice of God, in punishing National breach of Covenant, will be so manifested, and magnified, that all Men may know, and must acknowledge it. Not only the Godly will be affected with horror, and rivers of Tears will run down their eyes, and they will wish their heads were fountains of Tears, at the sight of the sin procuring, and the judgement punishing: Nor only faithful Teachers, that warned the people of these things before, will observe when they come to pass. Jer. 5. 19. To whom the mouth of the Lord hath spoken, that they may declare, for what the Land perisheth, who can easily tell, that it is for forsaking the Lord, and His Covenant. Jer. 9. 12, 13. Jer. 16. 10, 11. Nor Covenant breakers themselves, that are left in that day, when many evils and troubles befall them, will say, are not these evils come upon us, because our God is not among us? Deut. 31. 17. And will be forced to acknowledge that the Lord is righteous, 2 Chron. 12. 5, 6. But it shall be observed and acknowledged by the Generation to come, and by Strangers, and all Nations about, 2 Chron. 7. 19. Ecc. Jer. 22. 8, 9. Yea by Adversaries, imployed as the Instruments of these punishments, Lev. 26. 32, I will bring the Land to desolation, and your enemies which dwell therein, shall be astonished at it. Jer. 40. 2, Nebuzaradan, the chief Captain of the Guard, said to the Prophet, The Lord thy God hath pronounced this evil upon this place, now the Lord hath brought it, and done according as He hath said, because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. Jer. 50. 7, All that found them have devoured them, and their Adversaries said, we offend not, because they have sinned against the Lord the habitation of justice, even the Lord, the hope of their fathers.*

It may be a Question, *Why is the punishment of National breach of Covenant so publick, that it is observed of Posterity, and Strangers?* *Quest. 17. Ans. 1. To vindicate the glory of God, which would be very much obscured and wronged, in the sight of the Nations, if the punishment were not as publick as the sin, which was observed by them; And to vindicate true Religion, from the imputation of allowing perjury, hateful to all Nations. 2. To proportion the punishment with the sin, in Justice, Jer. 5. 19: Ezek. 16. 59: the despising the Oath of God, and breaking His Covenant was publick and National, and therefore must be punished with*

with

with Judgements, that are publick and National. 3. To remove the stumbling block from the Nations about, and Posterity, that this sin of purgity would lay before them, if such a sin might pass without signal and stupendious strokes. And to set up a Beacon, to warn all of the hazard of splitting upon this Rock. And as the warning of it is a witness against them that will do the like; *Deut. 31: 21. 26.* much more the accomplishment will be. All Nations have observed and admired *Scottish* Eminency, when owning *Gods Covenant*: All Nations have again despised, derided, and hissed at our unparalleled *perjury*, that the very *Turks* blush to hear of. It may be, if Repentance prevent it not, as we have been a hissing and a taunting proverb, for the guilt of it, so we may be a curse and execration, for the punishment of it.

2. The thing they shall observe, or the occasion of their observing, is (1) *When they see the plagues of the Land, and the sicknesses which the Lord hath laid upon it: ver. 22.* Land plagues are here threatened, for this *Land's* sin of breach of Covenant; And Land sicknesses of all sorts, Moral and Physical, even all mentioned *Lev. 26.* and *Deut. 28.* The plague of the Sword, of Tyrannizing Rulers or invading Enemies, or oppressing Robbers or Rebels, the plague of Famine, Dearth or Poverty, the plague of Pestilence, or infecting contagious Diseases and Sicknesses on Peoples Carcasses or Spirits, or on the managements and Administrations of publick Interests, making a Sick and Disturbed Church and State. Whence come all these Distempers? Whence have flowed all these Grievances, under which *Scotland* hath groaned these 40 years? The best grounded Answer is only this, *Because we have forsaken the Covenant of the Lord God of our fathers.* We have seen many of these plagues and sicknesses already, we *Verse 23.* may see yet more, if we live. 2. *And that the whole land thereof is brimstone and salt, and burning, and that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in His wrath; ver. 23.* Here is threatened (tho not peremptorily predicted as the rest is) the total and final desolation of the Land of Israel, if they should forsake the Covenant of the Lord God of their fathers, which is compared *ad terrorem*, or *ad equivalenciam*, to the overthrow of the Cities of the plain. The Lord doth not alwayes *ad literam* fulfill this threatening; but here shews, what every Land, avowing and persisting in breach of Covenant, may fear, and in Justice expect. Justice requires, that any land guilty of *Sodom's* sins, should be lyable to its Judgements. If we compare *Scotland's* sins, and breaches of Covenant, with the sins of these Cities, we shall find none

none of these abominations here wanting; which brought down just vengeance on the Cities of the plain; In Gen: 19: chap: We find their sins were chiefly the breaches of the *seventh Commandment*. And in *Ezek: 16: 49.* these were their Iniquities, *Pride, fulness of Bread, abundance of Idleness, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abomination, therefore the Lord took them away as He saw good.* In no Nation under Heaven these sins have a louder Cry for Vengeance, than in Scotland, which declares these sins and many more that Sodom was never in capacity to commit, without shame or fear as Sodom, and hides them not, *Isa. 3. 9.* Whole Rulers, of a long time, have been Rulers of Sodom, and whose people have been People of Gomorrah, *Isa. 1. 10.* Yea, we are lyable to the Lords Upbraidings more than Sodom, *Math. 11. 23.* 24. For if the mighty works which have been done in Scotland, had been done in Sodom, it would have remained untill this day, therefore it may be feared it shall be more tollerable for the land of Sodom, in the day of judgement, then for Scotland. And from what of this threatned curse of the Covenant we have seen accomplished in any measure, we may have ground to fear what further shall be seen in future fulfillments of it, if repentance do not prevent it. We have seen parts of the Land, sometime fruitful, and well inhabited, and many Families formerly well provided, in our day laid desolate, neither sown nor reaped: We have seen some Cities almost burnt to ashes, we have seen great Poverty and Sterility in the Land. What is the Cause? Even this, *because we have forsaken the Covenant of the Lord God of our fathers. Isa. 24. 5, 6.* The earth hath been defiled under the inhabitants thereof, *because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant, therefore hath the Curse devoured the earth.*

From all this here threatned as the consequent punishment *Quest. 18.* of National breach of Covenant, we may further inquire, *What may this Nation, or any other guilty of the like Perjury, fear or expect in justice, in the day He visits us?* Besides the Text, we may gather, in *cumulo*, these Curses of the Covenant. [1] Terrors and tormenting panick distracting Fears, the hag of guilty Consciences, *Lev. 26. 16.* Causing to flee when none pursues, *v. 17. 36.* *Deut. 28. 67.* Felt in part already, in many shameful yeeldings, flights, and discomfitts [2] Mortal & contagious distempers of body, consumptions, burning agues, *Leviti. 26. 16.* Pestilence *v. 25* Inflammations, *Deut. 28. 21; 22.* Plagues, *v. 27, 35, 59, 61.* The great mortality now very ordinary in the Land, is the fruit of breach of Covenant. [3] Enemies Depredations, Depopulations and Devastations, eating up the seed, *Lev. 26. 16.* Slaying and chasing, *v. 17.* A Sword to avenge the

the quarrel of the Covenant, *v. 25. Dent. 28. 25, 34, 49, 51. Josh. 7. 12, 15. Jer. 15. 2. Jer. 34. 18, 20.* Who can tell but the Sword, now drawn in *Brittain and Ireland*, may avenge the quarrel of His broken Covenant. [4] Tyrants domination, *Levit. 26. 17. Dent. 28. 43, 48.* Our long oppression under the two preceeding Tyrants, hath been the deserved punishment of our breach of Covenant: [5] Barrenness and unfruitfulness of the ground, *Levit. 26. 19, 20. Dent. 28. 23, 24. Isa. 24.* [6] Wild beasts devouring, *Lev. 26. 22. Jer. 15. 3:* The Lord can lend these also, or men as bad as beasts. [7] Famine, *Levit. 26. 26, 29. Dent. 28. 53, 57. Jer. 15. 2.* Many poor people have felt somewhat of this, it is easy with the Lord to reach the rich also when he will. [8] Desolation of Cities and Sanctuaries, *Lev. 26. 31, 32, 34. 2. King. 17. 15. 18. Isa. 24. 6.* We have long languished under Sanctuary-desolations, the other may follow. [9] Exile and slavery, *Lev. 26. 33, 38. Dent. 28. 25, 35, 37, 64, 68.* This hath been in part literally accomplished, in the deportation of many to *America*, more may be coming. [10] A curse and vexation in and upon all enjoyments and employments, *Dent. 28. 15, 20. 2 Chron. 24. 20:* Since ever we forsook the Lord, nothing hath prospered with us. [11] Infatuation, *Dent. 28. 28: Quos Deus vult perdere dementat*, hath been written on all our projects, for which we are a scorn and derision to all Nations about us. [12] Desertion from God, and hiding of His face; *Dent. 31. 17. Jer. 1. 1:* Visibly seen in Ordinances and Providences, the fruit of our forsaking His Covenant. In a word, many troubles, *Dent. 31. 17:* All evils, even to utter destruction, *Josh. 23. 15, 16.* For all which, our hearts may meditate Terror.

3. Their Enquiry or Question, upon their observation of *Vers. 24.* the tremendous punishment of this sin, is, *Wherefore hath the Lord done thus unto this Land? What meaneth the heat of this great anger?* This is frequently predicted to be the Question of spectators, that shall observe the National Punishment of National Crying sins: As in the case of the Temples desolation for Temple polluting sins, *1 Kings 9. 8, 9. 2 Chron. 7. 21, 22.* The like also, *Jer. 22. 8, 9.* When this shall be the question of the Nations, it will be easie to answer it. It is not so at the beginning of the Lords contendings, when it is only the question of the Apostatizing Generation it self; Then only the faithful Watch-men, instructed of God, will answer it suitably, *Jer. 5. 19. Jer. 16. 10.* It is not easie to find the wise man that may understand this, and to whom the mouth of the Lord hath spoken, that he may declare it for what the Land perissheth, *Jer. 9. 12, 13.* The most guilty may allege the more innocent,

cent, to be the causes of the Lands trouble, as *Abah* said to *Elijah*, *1 King. 18. 17, 18.* And even the Prophets not discovering the Lands iniquity, may see false burdens and causes of banishment, *Lam. 2. 14.* However, it will be no mistake to pitch upon several causes of wrath against *Scotland*, even any, or all that ever brought down Vengeance upon any Generation of wrath recorded in the Scriptures, or in any History, such as, *Profanity* of all sorts, *Hypocrisy*, *Idolatry*, *Adultery*, *Treachery*, *Pride*, *Blood* and *Oppression*, *Contempt of the Gospel*, &c. and these attended with the greatest aggravations. With these indeed the Land hath been troubled, polluted, and for the same is yet perishing: But chiefly, that which hath incensed the anger of the Lord to all this heat, hath been, and remains to be, *Breach of Covenant.* And all these abominations, not simply because Breaches of the Law of God, but as under this special aggravation, that they have been, and are Breaches of Covenant. As is evident from,

4. The ready Answer here given, *Because they have forsaken* *Verf. 25.* the Covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the Land of Egypt, *ver. 25.* This Answer shall be extorted from Men, all Men, that are Men of any consideration, *Prophets*, *Jer. 5. 19. Jer. 9. 13. Jer. 16. 10.* *Covenant-breakers* themselves, *Deut. 31. 17. Strangers*, *2 Chron. 7. 21, 22. Jer. 22. 8, 9.* Let it be enquired then, wherefore hath the Lord done thus unto *Scotland*? What meaneth the heat of all this great anger, in which it hath been consuming now these 40 years, and yet not consumed? The Answer must be, We have forsaken the Covenant &c. It appears hence, that breach of Covenant is a great sin, and cause of wrath. And is further confirmed from many Threatnings of wrath for it, *Levit. 26. 25. Deut. 31. 16, 17. Josh. 23. 15, 16. 2 Chron. 7. 21, 22. Jer. 22. 8, 9.* From sad and stupendous executions of these Threatnings, *Josh. 7. 11, 15. 2 Kings 17. 15: &c. Isa: 24. 5, 6:* And from the confessions and complaints of it, *1 King: 19, 10: Neb: 9: Dan: 9:* It may be also observed from hence, that no sin is more aggravated than breach of Covenant, as appears from these words, to *ver. last*; wherein this Answer of the Nations. 1. Aggravates this sin in general, *v. 25.* 2. Specifies the particular kind of it, *v. 26.* 3. Justifies the punishment of it, *v. 27, 28.*

1 Here is aggravated the heinousness of breach of Covenant, in a contexture of words that shews forth its hatefulness. There are several degrees of this sin, but this is the worst.

Quer? How may a Nation be guilty of breach of Covenant? Ans: Quest: 20. Not only (1) by transgressing any of the Articles of it, as here, by serving other gods, *ver: 26*; putting forth the hand to any ac-

cursed thing, which, tho' it was the personal sin of Achan only, yet the whole Congregation was involved in it, *Josh. 7: 11, 15*, especially when it is discovered, and yet connived at, not witnessed against, nor mourned over. But (2) by rashness or falsehood in making it, *Hos. 10: 4*: *swearing falsely in making a Covenant*, when it is not taken in truth, righteousness and judgement, when only in Hypocritical flatterie, without right and steadfast hearts it is engaged into, *Psal. 78. 36, 37*. (3) By forgetfulness, *Deut. 4: 23*: *Take heed unto yourselves lest ye forget the Covenant of the Lord your God*. Forgetting is a step towards forsaking. *Psal. 44: 17*: The perpetual Covenant should not be forgotten, *Jer. 50: 5*. (4) By seeking shifts to elude it, and Arguments to defend the breach of it, *Prov. 20: 25*: (5) By despising and undervaluing the Bond of it, *Ezek. 16: 59*: *Ezek. 17: 16, 19*. (6) By defection to the iniquities abjured in it, *Jerem. 11: 10*. (7) By changing the institutions sworn to be maintained, *Isaiah 24: 5*: Either the State Government, without consulting Divine directions and boundaries, *Hos. 8: 1, 4*. Or the Church Government, without respect to the Pattern of the revealed will of Christ, *2 Chron. 13. 9, 10, 11*. (8) By disowning it, and downright denying the obligation of it, *Dan. 11: 30*. (9) By stating an opposition to it, and persecuting them that adhere to it, *1 Kin. 19. 10*. *Dan. 11. 30*. The two last are properly forsaking the Covenant, which is more then breaking it, (here may be gathered the

Quest. 21. answer to this Quest. What are the Aggravations of this sin?

This *Forsaking*, implying willing and wilful deliberation resolution, and presumption in avowing the breach of it. This is a great length in perjury, yet short of the amount of *Scotlands* unparalleled Effrontery in enacting the breach of it, making the renunciation of it a qualification of persons capable of publick Trust, turning it by the hand of the Hangman and making the owning of it Criminal. Again, here is a forsaking of the Covenant, which, as it includes a forsaking of the Commandments of God, which hath a brand of a hateful heinousness, *1 Kin. 18: 18*. *2 Chron. 12: 1, 5*. *Ezra 9: 10*. *Jer. 9: 13*. So, it imports and infers a greater aggravation, to forsake a Covenant of so long standing, a perpetual Covenant, *Jer. 50: 5*. A Covenant so holy, *Dan. 11: 30*. A Covenant so solemnly engaged into, *Jer. 34: 18*: so frequently renewed, and under such sanctions, certifications, adjurations and curses, in this *chapt. Josh. 24*: and *Jer. 11: 2, 3*. Further, it is a forsaking of the Covenant of the Lord God. Tho it were but a mans Covenant, yet it could not be forsaken, without the basest of treacherie, much more to forsake Gods Covenant, which is to forsake Himself, a dreadful sin, so much aggravated in Scripture, *Deut. 31. 16*. *Deut. 32. 15*. *Josh. 24. 19, 20*. *Judg. 10. 13*.

2 Chron. 24. 20. *Iſa.* 1: 4. *Jer.* 2. 10, 11, 13. To forſake the Covenant of the Lord our *Husband* is *Adultery*. To forſake the Covenant of the Lord our *King*, is unnatural *Rebellion*. To forſake the Covenant of the Lord our *God*, is *Idolatry*, worſe than is to be found among Heathens, who will not diſown their gods. Finally, its a forſaking of the Covenant of the Lord God of their fathers, *which He made with them when He brought them out of the Land of Egypt*. Forſaking a Redeemers Covenant, who had delivered their Fathers from Slavery, whole mercy and faithfulneſs their Fathers had experienced, and from their experience of the good of keeping Covenant with Him, had commended it to their poſterity; A Covenant, not of a late date, or a new invention, but tranſmitted from their Fathers; A Covenant, which, upon that head, the Lord hath reſpect unto, and for which, ſometimes He will not deſtroy, but have compaſſion upon the unworthy poſterity, 2 *King.* 13: 23. This is charged as a great aggravation of breaking Covenant, *Jer.* 11. 10. *Mat.* 2. 10. Be- cauſe it was the Covenant of their Fathers, or of the God of their Fathers.

2. Here is ſpecified the particular way of their forſaking the Covenant, *v.* 26: *For they went and ſerved other gods, and wor- ſhiped them.* Verſ. 26: Indeed this is the groſſeſt way of breaking Covenant, to ſerve and worſhip other Gods: But this hath alſo its degrees, whether this Idolatry be conſidered as a breach of the Firſt, or of the Second Commandment, as was ſhewed before, and undeniable in the Scriptures. There is external and internal Idolatry. There is Idolatry that hath a wrong object, and Idolatry alſo that may pretend the true object of wor- ſhip, but conſiſting in a worſhip not of His appointment. However, by the way it may be noted, that *Service* and *Worſhip* is all one. Hence the *Papiſh* diſtinction of *Dowleia* and *Latreia* is groundleſs and Anti-ſcrip- tural. This *Serving* or *Worſhiping* of other gods, is aggravated from two grounds. [1] They were gods whom they knew not, worſhiping an unknown god (according to the Motto of the Athenian Alter) is a peculiar ſtretch of of Idolatrous ſuperſtition, *Act.* 17: 22, 23: Ignorance then (of the object, or of the way of worſhip) is not the Mother but the Murderer of true De- votion. The Introduction of any unknown or uncouth thing, whether it be in the object, or manner of worſhip, or any New Invention, or Innovation in the ſervice or worſhip of God, is hence inferred to be a breach of Covenant. [2] They were gods whom he had not given unto them. If any thing then be received, admitted, or allowed in worſhip or Religious ſervice, which God hath not given, granted, or command- ed, it is a breach of His Law and Covenant. His Law is ſo perfect, that not

not only what He hath forbidden is sin, but what He hath not commanded in Religious service.

3. Here is justified the punishment of that forsaking of the *Verf.* 27, 28: Lords Covenant; *ver.* 27, 28: (1) In vindicating the justice of it, in that all the effect of the *Anger of the Lord kindled against the Land,* *v.* 27: was according to the *Curfes that are written in this book.* The punishment of a Land breaking Covenant, is only what it deserves, and what the Lord hath threatened in the Scriptures. (2) In indicating and acknowledging the severity of it, *v.* 28. *How the Lord rooted them out of their Land in anger, and in wrath, and in great indignation &c.* Hence it may be inferred, that if Covenanters will not extirpate what pollutes the Land, according to their Engagements, the Lord will be provoked to extirpate them out of the Land, according to His Word.

VI. In the close, *verf. ult.* there is a *Conclusory Corollary* sub-
Verf. 29. joined to all. *The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law.* This may be taken either abstractly, as an Apothegm by itself, or with relation to what follows in the next chapter, or to what preceeds in this. Sin and Duty is here clearly revealed, and that should be the matter of our exercise: But Events are secrets belonging to the Lord. He hath revealed it is our duty to keep the words of this Covenant and do them: But, who shall endure to the end so doing, is a secret known to Himself. He hath revealed it is our duty to enter into Covenant with the Lord our God, that He may establish us for a people unto Himself: But who shall get this privilege made good unto them, without reverence: Or, who shall turn away, and have a root that beareth Gall and Wormwood, &c. is a secret. In the general it is revealed that the keepers of the Covenant shall have the blessings of it secured, and the breakers shall have the curses ratified: But who they shall be by name and surname, is a secret belonging unto the Lord. He hath clearly revealed, that the great procuring cause of Divine Vengeance, is, *Forsaking the Covenant:* But when He will inflict and execute this Vengeance, how, and upon whom, and by whom or what Instruments, or in what measure, or how long, These are secrets. Again, in the following Chap. He hath clearly revealed when these Threatnings have come upon us, and we shall call them to mind, even in captivity, and shall return unto the Lord our God, and shall obey His voice, that then the Lord our God will turn our Captivity, and will have Compassion upon us. &c. But as for the seasons of it, it is not for us to know them, *Act.* 1. 7. Whither it shall be at this time, in our day, or afterwards,

wards; whether by these dispensations or instruments now made use of, or others, are secret things belonging to the Lord our God.

But, to put a Close to this *Introduction*, it is apparent from what is said there can be very few doubts, or dark difficulties about *National Covenants*, but what may be resolved from this *Chapter*, and seen to be, not among the secrets not to medled with, but among the *Things Revealed*, belonging to us and our Children. Particularly these *Questions* here touched, which have been stumbling stones to many, and Topicks of objections against our *National Covenants*, are in some measure cleared. Which may here together be presented to the Readers view.

Quest. 1. *Whether it be Lawful and expedient for Nations to enter into Covenants with God?* from vers. 1.

Q. 2. *What is the Nature of this Covenanting?* *ibid.*

Q. 3. *Whether it may be done without the Magistrate?* Or, when it is so, is the obligation of it binding? *ibid.*

Q. 4. *When the Covenant is Renewed, may it be done with Alterations and Accomodations to the time?* *ibid.*

Q. 5. *What may be Motives to Renew the Covenant?* from v. 2: to v. 9.

Q. 6. *What Is it to keep Covenant?* from v. 9.

Q. 7. *May the Covenant be renewed without the Primores, when they will not concur?* from ver: 10:

Q. 8. *May Children be admitted to the Covenant?* from v: 11.

Q. 9. *Are Strangers obliged, or may they be admitted to the Covenant?* *ibid.*

Q. 10. *Does the Covenant bind the absent, and them that did not take it?* from ver: 13. 14.

Q. 11. *May the Covenant be imposed upon all?* or may all be admitted to take it? *ibid.*

Q. 12. *What may loose the obligation of it?* from v: 12.

Q. 13. *What the better shall we be of making and keeping a National Covenant?* ver: 13.

Q. 14. *Is the obligation of National Covenants (upon the matter Lawfull) perpetual and binding upon posterity.* from ver: 15.

Q. 15. *What are the chief tentations inducing to the sin of Covenant-breaking; and, what are the gradual steps of it?* from 16: to 20.

Q. 16. *What are the Curses and Punishments threatened against Covenant-breakers Personal,* from v. 20.

Q. 17. *Why is the punishment of National breach of Covenant so Publick; that it is observed of posterity and Strangers?* from ver. 22: &c.

Q. 18. *What is the threatened Punishment of National breach of Covenant?* from vers. 22. &c.

Q. 19.

- Q. 19. *What is the procuring Cause of all the Nations Miseries from v. 24: 25?*
 Q. 20. *How may a Nation be guilty of breach of Covenant? from v. 25?*
 Q. 21. *What are the aggravations of that sin? ibid:*

THESE being premised there is the less need to enlarge in the vindication of the *Renovation* of these Covenants, here subjoyned, as they were *Sworn* and *Subscribed* at *Lefmahago*. March, 3. 1689. Their *Mortuities* are before touched on *Question 4.* from *vers. 2. to 9.* They Considered what the Lord had done before their eyes, the great tentations in their day, the signs and the great wonders of the Wisdom, Faithfulness, Power, Justice and Goodness of the Lord, appearing in His way with them and their Fathers. They Considered the universal Obduration, Stupidity, and unanswerableness to these wonders in themselves and others, how they had not gotten hearts to perceive, nor eyes to see in to that very day. They Considered the Lords greacious Conduct of them and their fathers, and their own experience of His care and kindness towards them, in providing so tenderly and wonderfully all necessaries for their *Wilderness Lot*. They considered, how at length the Lord helped them to overcome two Kings, that endeavoured by all means to destroy them. They considered, that, as the Lord promises prosperity to the keeping, and doing the words of His Covenant; So, in the dayes of their Fathers, when they entered into, and kept Covenant with God, He prospered them in all that they undertook, went forth with their Armies, and made their Enemies to fall down before them, testifying in His providence His approbation of His peoples Covenanting. They considered also, how these Covenants (tho of Eternal obligation, as is cleared *Quest. 14.* from *vers. 15.*) were broken, their breaches enacted by Law, they were *Burnt*, the owning of them declared Criminal by an Act of *Queensberries* Parliament, and the obligation of them, was like to be totally buried in oblivion. And therefore, as they thought this a *Case of Confession*, when they could do no more, to give their Testimony for the Covenants, with profession of the Sorrow of their hearts, and abhorrence of their souls against these indignities (as was done in the Printed *Testimony*, anno. 1688.) So, upon the same motives, they thought it no less necessary, now, in this opportunity, to revive the memory of them, and at least to break the ice for others to renew them more Solemnly. At that Critical season, especially, when in the universal expectation of War, upon the change of the Government, all parties were Associating for their own defence, and asserting the quarrell and party they would espouse: They also thought it expedient, by the renewing of these ancient Covenants,

declare what Cause they would avouch, and appear for; what King they would owne, and upon what termes they would offer, and oblige their subjection to the present Government, then to be established, who had before declared a revolt from the former, and for this end, to make this the bond of their Association.

It is objected, With a great deal of clamour by many, that this was an illegal and presumptuous Action, without all Authority, or concurrence of persons that had Authority to tender an Oath. But as this is looked by what is said above, on *Quest. 3.* and *2. 7.* from v. 11. and v. 10. So we have precedents for entering into, and renewing Covenants, for Defence of Religion and Liberry, without the Authority then regnant, in several instances before, and since the established Reformation; As that Covenant at *Edinburgh*, anno 1557, for the maintenance and advancement of Reformation, and defence of one another adhering to it. Another Covenant at *Perth*, 1559. And at *Stirling*, the same year. Another at *Leith*, anno 1560. Another at *Edin.* 1562. All these without the concurrence of publick Authority. And in the year 1638, the National Covenant was Renewed before they obtained Authority for it. And anno 1666. at *Lanark*, a small handful of honest and faithful patriots renewed the Solemn League also, without and against the Authority that was then. But this at *Lefmabego*, tho it was without Authority, yet it was not against Authority, being in the time of the *Interregnum*, before the settlement of Authority, for which Cause, in stead of the usual Expressions of *the King, & his Majesty*, they read as in the margent, *His Highness, or the Civil Magistrate*, because the present K: was not then declared. And that party who renewed the *Covenants*, then did not pretend to any Authority to do it as a *National Act*, to bind the whole Nation; Only to take on the vows of God upon themselves, and to invite others to do the like. If those that tendered the Covenant at that time, did take upon them any Authority, it was not to impose it upon any, but rather to exclude some from it, and to hinder their admission to it, who were grossly ignorant and scandalous, by laying out before them the hazard of swearing falsely. And discharging them, in the name of the Lord, to devour these holy things. This also was an Offence to some and occasion of obloquie against the Action: But it is justified above, by what is said on *Quest. 11.* from v. 10, 11, 12, &c. And by an Act of Assembly, *July 20. Sess. 17. anno 1649.* Debarring gross Complyers from the Covenant, and Ordaining "that none of those who were debarred, should be admitted, but such
"as after exact trial, should be found for some Competent time, before
"or after the offer of their Repentance, to have in their ordinary Con-

“versations given Testimony of their dislike of these Compliances. And it is not to be forgotten, when the Minister was enlarging on the sins of such as had voluntarily given in the same to him, with their names, in *Wise*, beforehand (*viz.* some that had gone a great length in Sinful and Scandalous excesses, with that Impostor *John Gibb*, and many others who had been involved in several sad defections, in the late defiling times, as, Hearing the *Curats*, paying the *Cess*, taking the Oath of *Abjuration*, &c.) Offering, and desiring to make publick Acknowledgment before the Congregation (then in the *Fields*) of these their publick sin; Not only several others, who had not given up their names, rose up, and openly declared that they were guilty of several steps of defection; but also some declared their guilt of personal Scandals; till at length the Minister was necessitate several times to crave forbearance, the day being so far spent, that (after the Covenants were sworn) the subscribing of them was hereby (happily) prevented untill night, which was done in the *Church*. The great out cry is against the Alterations and additions in this Renovation of the Covenants: But as this objection is taken off by what is said above on *Quest. 4.* from *verse 1.* So, that Renovation of the National Covenant, in the year 1638, With very large additions accommodate to the time, is a precedent justifying any Alterations or Additions in the Covenants Renewed at *Leisnabury*, which are only in these words of the Covenants, that cannot suit the present times, as is obvious from every Alteration, marked only in the Margent, without expunging the old words.

There are indeed many Additions in the *Acknowledgment of sins* and *Engagement to duties* (which also were then Solemnly Renewed) because these Late unhappy times of defection have produced many other sins, than could be Confessed in that Acknowledgment, *Anno 1649.* But the whole of the former is retained in a *Large Character*; And the Additions subjoyned in a *Lesser Character*, for distinction; The same is done, upon the same grounds, in the Engagement to duties annexed. In the *former*, the sins of the time are acknowledged impartially, without concealing any of their own, so far as they had light, no more than the sins of any other party. In the *Letter*, the duties of the Covenant are particularly and plainly engaged into, according to their Conscience of them, even those that are, or have been Controverted: That if others may not hereby be excited to consider them; Yet themselves might come to, and intertain a determined sense of them, and not halt between two opinions. And to the end the Material and Moral obligation of the Covenants may be considered and discovered, to wit, that

that the duties thereof are antecedently Commanded, and the sins thereof antecedently forbidden, tho' there had been no superadded Covenant. Therefore, in the Acknowledgement of sins (according to the Order of the Articles of the Covenant, which are there repeated) the Scriptures confirming every Article and Clause thereof, are annexed.

Finally, The *Objection* which is most commonly insisted on, and seems to have most weight, is, That tho' it were tolerable to Renew the *National Covenant*; Yet, for a party in *Scotland* to renew the *Solemn League and Covenant* with *England*, is folly and presumption, without their concurrence and consent, a League without Colleagues being absurd and ridiculous.

Ans. This indeed were a very thorny point, if it were pleaded or pretended that the *Solemn League and Covenant* was, or is to be Renewed, either by a party, or the whole body of *Scotland*; in the present circumstances, under the same and adequate formality, consideration, and extent of Association and Confederation with *England* or *Ireland*, as it was at its first framing; that is, as a League Offensive and Defensive with the Collective body of these Kingdoms, and the Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in *Scotland*, *England* and *Ireland*; For that would involve in an Association with the Prelatical and Malignant party. In regard of which, as the case now stands, it were very hard to Renew that League for Religion, between these Nations, albeit their concurrence and consent were obtained, for fear of a sinful Association, so much Condemned in Scripture, except they were more Reformed, and better disposed for Reformation, and except the things to be Reformed in both, were more particularly expressed, with accommodation to the several corruptions of these times, that were not known, and could not be foreseen, at the first making of the *Solemn League and Covenant*: But it is not absurd, that the whole Nation, or even a party in it, renew That Holy Engagement, as it is a *Covenant with God*: wherein He is respected not only as witness, but *Party Contracting*, or with whom they Contract, and to whom they vow obedience: Wherein also, they oblige themselves to nothing, either with reference to *God* or *Man*; or those that sometimes were *Colleagues*, now broken off from the *League*, but what they are bound to antecedently, if there had never been any such *Covenant*, or *League*, or *Colleagues*. And if it be Considered as a *League* or *Association*; It is Renewed, not in the same extent as formerly, but only with those that did then renew it, or with all that owne it in *Scotland*, *England* or *Ireland*. Upon this Consideration, these words in the beginning of the

Solemn League and Covenant, expressing the several ranks, and the extent of the Covenanters were not read, at the Renewing of it at *Leisnabego*. Because they owned themselves to be under a League with none, but such as owned the Covenanted Reformation. Nor is it altogether unprecedented, that a Nation Renewing the Covenant, from which their Col-leagues have receded. The Renovation of it in *Scotland*, anno 1649, was, after the prevailing power of *England* did refuse from their Engagements; tho some did then, as to this day a few do adhere to them. All the Tribes of *Israel* were once in Covenant together: The revolt of the Ten Tribes, did not hinder the Godly in *Judah* to renew it, in the dayes of *Asa*, *Hezekiah*, *Josiah*, nor did it preclude a smal party of *Ephraim Manasseh*, &c. to take part in it, 2 *Chron.* 15. 9. 12. But tho there might be some informality or inconvequency in keeping the old Form of the *Solemn League*, with such alterations only annoted on the *Margins*, as might make it accommodable to the present time; And perhaps it had been more suitable, to frame it altogether in a New Form, if the Representatives of Church and State had concurred: Yet, that party at *Leisnabego*, not daring to take so much upon them, and therefore adhering to both Matter and Form, so far as it could serve the time, and the Engagements thereof quadrate with their capacities, are not to be rashly condemned for their Renewing old Vows, which were (and in so far only as they were) before, and then, and are alwayes binding. Yea rather it were suitable and seasonable for the Representatives (who can easily mend, what was not within their sphere to do) in stead of despising the meannesse of that party, and carping at the imperfections of that action, to imitate their Zeal, in Renewing these National Engagements; with solemn Acknowledgements of the Breaches thereof, in a Form that will better please them. This would be a notable mean of turning away the Lords fierce Wrath from the Nation, 2 *Chron.* 29. 10. Hereby Reformation in Church and State might be promoted and preserved; Order and Union in the Church, which hath been long wanting, might be settled and established; Former Defections might be honestly and honourably removed and remedied; Future Innovations and Corruptions, Schismes and Disorders might be prevented and precluded; And all Malignant Enemies of Reformation might be by this Test discovered, and excluded from all Trust in Church or State, and capacity to do either hurt: Yet without any constraint or restraint upon any Mans true liberty. How pleasant and acceptable, both to God and Man, would it be, as it may be hoped it will be, when the Lords people in these Lands, now sore and long scattered and divided, shall return going and weeping, seeking the Lord their God, and asking the way to *Zion* with their Faces thitherward, That, at least the Owners & Lovers of Reformation, were saying, Come and let us joyne our selves unto the Lord, in a perpetual Covenant, that shall not be forgotten.

THE NATIONAL COVENANT O R,

The Confessiou of Faith of the Kirk of Scotland, subscribed at first by the Kings Majesty and his Household, in the year 1580. Thereafter, by Persons of all ranks, in the year 1581. By Ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed again by all sorts of Persons in the year 1590. By a new Ordinance of Council, at the desire of the General Assembly: With a general Band for maintainance of the true Religion and the Kings Person. And subscribed in the year 1638. By the Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then undersubscribing. Together, with their resolution and promises for the causes after specified. To maintain the said true Religion, and the Kings Majesty, according to the Confession foresaid, and Acts of Parliament. And thereafter, upon the Supplication of the General Assembly to His Majesties high Commissioner and the Lords of his Majesties Honourable Privy Council, subscribed again in the Year 1639. by Ordinance of Council. and Acts of General Assembly. And now again by Us this present Year 1689. Acknowledging the publick breaches thereof, and engaging to the Duties contained therein, with Accommodation to our Case and Time.



WE All, and every one of Us underwritten, Protest, that, after long and due Examination of our own Consciences, in matters of true and false Religion. We are now thoroughly resolved of the Truth, by the Word and Spirit of God; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm be re God, and the whole World, that this only is the true Christian Faith and Religion, pleasing God, and bringing Salvation to Man, which now is by the Mercy of God revealed to the world,
by

by the preaching of the Blessed Evangel, and received, believed, and defended by many and sundry notable Kirks and Realms, but chiefly by the *Kirk of Scotland*, * *the Kings Majesty*, and *Three Estates of this Realme*, as Gods eternal Truth, and only ground of our Salvation: As more particularly is expressed in the Confession of our Faith, stablished, and publickly confirmed by sundry Acts of Parliament, and now of a long time hath been openly professed by the Kings Majesty, and whole body of this Realm, both in Burgh and Land. To the which Confession and Form of Religion, We willingly agree in our Consciences in all points, as unto Gods undoubted Truth and Verity, grounded only upon his written Word. And therefore we abhorre and detest all contrary Religion and Doctrine: But chiefly all kind of Papistry, in general and particular heads, even as they are now damned and confuted by the *Word of God*, and *Kirk of Scotland*: But in special, We detest and refuse the usurped Authority of that Roman Anti-christ upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Conscience of Men, all his Tyrannous Laws made upon indifferent things against our Christian Liberty, his erroneous Doctrine against the sufficiency of the written Word, the perfection of the Law, the Offices of Christ, and His blessed Evangel. His corrupted Doctrine concerning Original Sin, our natural Inability and Rebellion to Gods Law, our Justification by Faith only, our imperfect Sanctification and Obedience to the Law, the Nature, Number, and Use of the Holy Sacraments. His five bastard Sacraments, with all his Rites, Ceremonies, and false Doctrine added to the ministration of the true Sacraments, without the Word of God. His cruel judgement against Infants departing without the Sacrament: His absolute necessity of Baptism, his blasphemous opinion of Transubstantiation, or Real presence of Christs Body in the Elements, and receiving of the same by the wicked, or Bodies of Men. His Dispensations with solemn Oaths, Perjuries, and degrees of Marriage forbidden in the Word: his cruelty against the Innocent divorced: his devilish Mass: his blasphemous Priest-hood, profane Sacrifice for the Sin of the Dead and the Quick, his Canonization of Men, calling upon Angels or Saints departed, worshipping of Imagery, Relicks, and Crosses, dedicating of Kirks, Altars, Dayes, Vowes to Creatures, his Purgatory, Prayers for the Dead, praying or speaking in a strange Language, with his Processions, and blasphemous Litany, and multitude of Advocates or Mediators: his manifold Orders, auricular Confession, his desperate and uncertain Repentance; his general and doubtful Faith, his satisfactions

of Men for their sins, his Justification by Works, *opit operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: his Holy Water, baptising of Bells, conjuring of Spirits, Crossing, Saning, Anointing, Conjuring, hallawing of Gods good Creatures, with the superstitious opinion joyned therewith: his worldly Monarchy, and wicked Hierarchy: his three solemn Vowes, with all his Shavellings of sundry sorts his Erroneous & Bloody Decrees made at Trent, with all the Subscribers and Approvers of that cruel & bloody Band, conjured against the Kirk of God: And Finally, we detest all his vain Allegories, Rites, Signes and Traditions, brought into the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk, to the which we joyn our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively Members of the same, in Christ our Head: Promising and Swearing by the *Great Name of the Lord our God*, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our Vocation and Power, all the dayes of our lives, under the pains contained in the Law, and danger both of Body and Soul, in the day of Gods fearful Judgement; And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully against their own Consciences, minding thereby, first under the external Cloak of Religion; to corrupt and subvert secretly Gods true Religion within the Kirk, and afterward, when time may serve, to become open Enemies, and Persecutors of the same under vain hope of the Popes Dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus.

We, therefore, willing to take away all suspicion of Hypocrisie, and of such double dealing with God and His Kirk, Protest, and call *The Searcher of all hearts* for witness, that our minds and hearts, do fully agree with this *Our Confession, Promise, Oath, and Subscription*, so that We are not moved for any worldly respect, but are perswaded only in Our Consciences, through the knowledge and love of Gods true Religion, printed in Our Hearts by the Holy Spirit, as we shall answer to Him in the day, when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our Religion and Kirk, doth depend upon the safety and good behaviour of *the Kings Majesty, as upon a comfortable Instrument of Gods Mercy, granted to this Country, for the maintaining of
this

*The lawfully
established Su-
preme Magistrat.

this Kirk, and ministration of Justice amongst us, we protest and promise with our Hearts under the same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority, with our goods, bodies and lives. in the defence of Christ his Evangel, Liberties of our Countrey, ministration of Justice, and punishment of Iniquity, against all Enemies within this Realm, or without, as we desire our God to be a strong and merciful Defender to us in the day of our death, and coming of our Lord Jesus Christ: To whom with the Father, and the Holy Spirit, be all Honour and Glory Eternally.

Like as many Acts of Parliament not only in general do abrogate, annul, and rescind all Laws, Statutes, Acts, Constitutions, Canons, civil or municipal, with all other Ordinances and practick Penalties whatsoever, made in prejudice of the true Religion and Professors thereof, Or, of the true Kirk discipline, Jurisdiction, and Freedom thereof, Or in favours of Idolatry and Superstition, Or of the Papistical Kirk: As *Act. 3. Act. 13. Parl. 1. Act. 23. Parl. 11. Act. 114. Parl. 12* of King *James the sixth.* That Papistry and Superstition may be utterly suppressed according to the intention of the Acts of Parliament repeated in the *5. Act. Parl. 20. King James 6th.* And to that end they ordain all Priests to be punished by manifold Civil and Ecclesiastical pains, as Adversaries to Gods true Religion preached, and by Law established within this Realm, *Act. 24. Parl. 11. King James 6th.* As common Enemies to all Christian Government, *Act. 18. Parl. 16. King James 6th.* As Rebels and Gain-standers of our Sovereign Lords Authority, *Act. 47. Parl. 3. King James 6.* And as Idolaters. *Act. 104. Parl. 7. King James 6.* But also in particular (by and attour the Confession of Faith) do abolish and condemn the Popes Authority and Jurisdiction out of this Land, and orders the Maintainers thereof to be punished, *Act. 2. Parl. 1. Act. 51. Parl. 3. Act. 106. Parl. 7. Act. 114. Parl. 12. King James 6.* Do condemn the Popes erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion publicly preached, and by Law established in this Realm: And ordains the spreaders and makers of Books or Libels, or Letters, or Writs of that nature, to be punished, *Act. 46. Parl. 3. Act. 106. Parl. 7. Act. 24. Parl. 11. King James 6.* Do condemn all Baptism conform to the Popes Kirk, and the Idolatry of the Mass, and ordains all Sayers, wilful hearers, and concealers of the Mass, the maintainers and refectors of Priests, Jesuits, trafficking Papists, to be punished without any exception or restriction, *Act. 5. Parl. 1. Act. 120. Parl. 12. Act. 164. Parl. 13. Act. 193. Parl. 14. Act. 1. Parl. 19. Act. 5. Parl. 20. King James 6.* Do condemn all erroneous

roneous Books and Writes, containing erroneous Doctrine against the Religion presently professed, or maintaining superstitious Rites and Ceremonies Papistical, whereby the People are greatly abused, and ordaines the home-bringers of them to be punished, *Act 25: Parl: 11: K. James 6:* do condemn the monuments and dregs of by-gone Idolatry, as going to the Crosses, observing the Festival dayes of the Saints, and such other superstitious and Papistical Rites, to the dishonour of God, contempt of true Religion, and fostering of great error among the People, and ordains the users of them to be punished for the second fault, as Idolaters, *Act 104: Parl: 7: K. James 6.*

Likeas many Acts of Parliament are conceived for maintenance of Gods true and Christian Religion, and the purity thereof in Doctrine and Sacraments of the true Church of God, the liberty and freedom thereof, in her National, Synodal Assemblies, Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, as that purity of Religion and liberty of the Church was used, professed, exercised, preached and confessed according to the Reformation of Religion in this Realm. As for instance, The 99: *Act Parl: 7: Act 23: Parl: 11: Act 114: Parl: 12: Act 160: Parl: 13.* of King James 6. Ratified by the 4: *Act* of King Charles 1. So that the 6: *Act Parl: 1.* and 68: *Act Parl: 6.* of K. James 6. in the year of God 1579. Declares the Ministers of the blessed Evangel, whom God of His Mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments, and the people that professed Christ, as He was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the reformed Kirks of this Realm they were publicly administrat) according to the Confession of Faith, to be the True and Holy Kirk of Christ Jesus within this Realm, and decerns and declares all and sundry, who either gain-sayes the Word of the Evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the year of God 1560. Specified also in the first Parliament of K. James 6. And ratified in this present Parliament, more particularly do specify; or that refuses the administration of the Holy Sacraments, as they were then ministrated, to be no Members of the said Kirk within this Realm, and true Religion presently professed, so long as they keep themselves divided from the society of Christs Body: And the subsequent *Act 69. Parl: 6.* of K. James 6. declares, That there is none other Face of Kirk, nor other Face of Religion, than was presently at that time, by the favour of God established within this Realm, which therefore is ever stilled,

Gods true Religion, Christs true Religion, the true and Christian Religion, and a perfect Religion. Which by manifold Acts of Parliament, all within this ----- Realm are bound to subscribe the Articles thereof, the *Confession of Faith*, to recant all Doctrine and Errors, repugnant to any of the said Articles, *Act 4. and 9. Parl. 1. Act 45, 46, 47. Parl. 3. Act 71. Parl. 6. Act 106. Parl. 7. Act 24. Parl. 11. Act 123. Parl. 12. Act 194, and 197. Parl. 14. of K. James 6.* And all Magistrates, Sheriffs, &c. On the one part are ordained to search, apprehend, and punish all Contraveeners; For instance, *Act 5. Parl. 1. Act 104. Parl. 7. Act 25. Parl. 11. K. James 6.* And that notwithstanding of the King's licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any wayes, to the prejudice and hinderance of the execution of the Acts of Parliament against Papists and Adversaries of true Religion, *Act 106. Parl. 7. K. James 6.* On the other part, in the *47. Act Parl. 3. K. James 6.* It is declared and ordained, seeing the cause of God's true Religion, and his Highness Authority are so joyned, as the hurt of the one is common to both: And that none shall be reputed as Loyal and Faithful Subjects to our Sovereign Lord, or his Authority, but be punishable as Rebels and Gain-standers of the same, who shall not give their Confession, and make their profession of the said true Religion, and that they, who after defection, shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Sovereign Lords Authority, and at the uttermost of their power to fortifie, assist, and maintain the true Preachers and Professors of Christs Evangel, against whatsoever Enemies and Gain-standers of the same: And namely against all such (of whatsoever Nation, Estate, or Degree they be) that have joyned, and bound themselves, or have assisted, or assists to set forward, and execute the cruel Decrees of *Trent*, contrary to the Preachers and true Professors of the Word of God, which is repeated word by word in the Article of Pacification at *Pertb* the 23 of *Febr: 1572.* Approved by Parliament the last of *April 1573.* Ratified in Parliament 1587. And related, *Act 123. Parl. 12. of K. James 6.* with this addition, That they are bound to resist all unreasonable Uproars & Hostilities, raised against the true Religion, the Kings Majesty, and the true Professors. Likeas all Lieges are bound to maintain the Kings Majesties Royal Person, and Authority, the Authoritie of Parliaments, without the which neither any Laws or lawful Judicatories can be established, *Act 130. Act 131. Parl. 8. K. James 6.* And the Subjects Liberties, who ought only to live and be governed by the Kings Laws, the common Laws of this

this Realm allannerly, *Act 48. Parl. 3. K. James the first, Act 79. Parl. 6. K. James 4. repeated in the Act 131. Parl. 8. King James 6.* Which, if they be innovated or prejudged, the Commission anent the Union of the two Kingdoms of Scotland and England, which is the sole *Act* of the 17. Parl. of King James the 6. Declares such Confusion would ensue, as this Realm could be no more a free Monarchy, because by the fundamental Laws, ancient Priviledges, Offices and Liberties of this Kingdom, not only the Princely Authority of his Majesties Royal descent hath been these many Ages maintained, but also the Peoples security of their Lands, Livings, Rights, Offices, Liberties, and Dignities preserved, and therefore for the preservation of the said true Religion, Laws, and Liberties of this Kingdom, it is statute by the 8 *Act Parl. 1.* repeated in the 99 *Act Parl. 7.* ratified in the 23 *Act Parl. 11.* and 114. *Act Parl. 12.* of K. James 6 & 4 *Act* of K. Charles 1. That all Kings and Princes at their Coronation and Reception of their Princely Authority, shall make their faithful Promise by their Solemn Oath in the presence of the Eternal God, That, during the whole time of their Lives, they shall serve the same Eternal God to the uttermost of their power, according as He has required in His most Holy Word, contained in the Old and New Testament. And according to the same Word, shall maintain the true Religion of Christ Jesus, the Preaching of His Holy Word, the due and right ministration of the Sacraments, now received and preached within this Realm (according to the Confession of Faith immediatly preceeding) and shall abolish and gainstand all false Religion contrary to the same, and shall rule the People committed to their charge, according to the Will and Command of God, revealed in His forelaid Word, and according to the laudable Laws and Constitutions received in this Realm, no wayes repugnant to the said Will of the Eternal God; and shall procure, to the uttermost of their power, to the Kirk of God, and whole Christian People, true and perfect peace in all time coming: And that they shall be careful to root out of their Empire all Hereticks, and Enemies to the true Worship of God, who shall be convicted by the true Kirk of God, of the forelaid crimes, which was also observed by his Majesty, at his Coronation in **K. Charles Edinburgh 1633.* As may be seen in the order of the Coronation. the first.

In obedience to the Commandment of G O D, conform to the practice of the Godly in former times, and according to the Laudable Example of our Worthy and Religious Progenitors,
 ————— which was warranted also by Act of Council, commanding a general Band to be made and subscribed by his Majesties Subjects, of

all Ranks, for two causes: One was, For defending the true Religion, as it was then reformed, and is expressed in the Confession of Faith above written, and a former large Confession established by sundry Acts of lawful General Assemblies, and of Parliaments, unto which it hath relation, set down in publick Catechisms, and which had been for many years with a Blessing from Heaven preached, & professed in this Kirk and Kingdom, as Gods undoubted Truth, grounded only on His written Word. The other cause was, for maintaining the Kings Majesty, his Person, and Estate: The true worship of God, and the Kings Authority, being so straitly joyned, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. We ——— under-subscribing, considering divers times before, and especially at this time, the danger of the true re-

formed Religion, * of the Kings honour, and of the publick peace of the Kingdom: By the manifold innovations and evils generally contained and particularly mentioned in ——— Supplications, Complaints, and Protestations, † Do hereby profess, and before God, His Angels, and the World solemnly declare, That, with our whole Hearts we agree and resolve, all the dayes of our life, constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practice of all Novations ‡ introduced in the matter of the Worship of God, or approbation of the corruptions of the publick Government of the Kirk, or civil places and power of Kirk-men, * till they be tryed and allowed in free Assemblies, and in Parliaments) to labour by all means lawful to recover the Purity & Liberty of the Gospel, as it was established & professed before the foresaid Novations: And because, after due examination, We plainly perceive, & undoubtedly believe, that the Innovations & evils contained in our Supplications, Complaints, and Protestations have no warrant of the word of God, are contrary to the Articles of the foresaid Confessions, to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament, and do sensibly tend to the Re-establishing of the Popish Religion and Tyranny, and to the subversion and ruine of the

* His Highness's honour (by whose noble enterprise so signally countenanced of the Lord, we have obtained this reviving in our bondage)

† Remonstrances, Declarations, & Testimonies, of old and of late.

‡ Former or latter.

* Or any other Corruptions of the publick Government of the Kirk Prelatick or Erastian, either tried or to be tried.

† Remonstrances, Declarations, and Testimonies.

true

true reformed Religion, and of our Liberties, Laws and Estates. We also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no less than if every one of them had been expressed in the foresaid Confessions, and that we are obliged to detest and abhor them as well as the particular heads of Papistry abjured therein. And therefore from the knowledge and Conscience of our duty to God, to * our King and * The Govern-
 Countrey, without any worldly respect or inducement, so ment and Coun-
 far as humane infirmity will suffer, wishing a further mea- trey.

sure of the Grace of God for this effect, We promise, and swear by the Great Name of the Lord our God, to continue in the Profession and Obedience of the foresaid Religion: That we shall defend the same, and resist all these contrary Errors and Corruptions, according to our Vocation, and to the uttermost of that power that God hath put in our hands, all the dayes of our life, And in like manner with the same heart, We declare before God and Men, That We have no intention nor desire to attempt any thing that may turn to the dishonour of God, or to the diminution of the † Kings Greatness and Authority: But † The Civil Ma-
 gistrates.

on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our means and lives, stand to the defence of ‡ our dread Sovereign the Kings Majesty, his Per- ‡ His Highness, his
 son, and Authority, in the Defence and Preservation of the foresaid true Religion, Liberties, and Laws of the King-
 dom: As also to the mutual defence and assistance, every Person, and Au-
 thority, when
 one of us of another, in the same cause of maintaining lawfully chosen
 the true Religion, and his Majesties Authority, with our and established,
 as King, or Su-
 best counsel, our Bodies, our Means, and whole power, prem Magistrate
 over us.

against all sorts of persons whatsoever. So that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer our selves to be divided or withdrawn by whatsoever Suggestion, allurements, or terror from this Blessed and Loyal Conjunction, nor shall cast in any let or impediment, that may stay or hinder any such resolution, as by common consent shall be found to conduce for so good ends. But on the contrary, shall by all lawful means labour to further and promote the same, and if any such dangerous and divisive motion be made to us by word or writ, We, and every one of Us, shall suppress it, or if need be, shall incontinent make the same known, that it may be timeously obviated: Neither do we fear
 the

the foul aspersions of Rebellion, Combination, or what else our Adversaries from their craft or malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the * Honour of the true Worship of God, * the Majesty of our King, and Government. peace of the Kingdom, for the common happiness of our selves, and the posterity. And because we cannot look for a Blessing from God upon our proceedings, except with our Profession and Subscription we joyn such a Life and Conversation, as becometh Christians, who have renewed their Covenant with God; We therefore, faithfully promise for our selves, our followers and all other under us, both in publick, in our particular Families, and personal carriage, to endeavour to keep our selves within the bounds of Christian liberty, and to be good Examples to others of all Godliness, Soberness, and Righteousness, and of every duty we owe to God and Man; And that this our Union and Conjunction may be observed without violation, we call the *Living God, the Searcher of our Hearts* to witness, who knoweth this to be our sincere Desire, and unfeigned Resolution, *As We shall answer to Jesus Christ, in the Great Day*, and under the pain of Gods everlasting Wrath, and of Infamy, and loss of all honour and respect in this World. Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to bless our Desires and Proceedings with a happy success, that Religion and Righteousness may flourish in the Land, to the Glory of God, † Of our Sovereign the honour † of the King, and peace and comfort of us all. raigns. In witness whereof, we have subscribed with our hands all the Premises, &c.

This Article of the Covenant, which was at the first Subscription, † Anno 1638. † referred to the determination of the General Assembly, being determined, and thereby the 5 Articles of Perth, the Government of the Kirk by Bishops, the Civil places and power of Kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk, We subscribe according to the determination foresaid.

A

SOLEMN LEAGUE and COVENANT.

For Reformation, and Defence of Religion ; —————

WE ————— Having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, * the Honour and Happinels of the Kings Majesty * The establish. and his Posterity, and the true publick Liberty, Sater, ment & prefer. and Peace of the Kingdoms, wherein every ones private vation of the Go. condition is included ; And calling to mind the tracherous vernment. and bloody Plots, Conspiracies, Attempts, and practises of the ENEMIES of God, against the true Religion and Professors thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and excercised ; whereof the deplorable estate of the Church and Kingdom of *Ireland*, the distressed estate of the Church and Kingdom of *England*, and the * dangerous estate of the Church and Kingdom of *Scotland*, are present and publick Testimonies: * Distressed. we have now at last (after other means of Supplication, Remonstrance, Protestation & Suffering) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practice of these Kingdoms in former times, and the example of Gods People in other Nations, † after mature deliberation resolved and determined to enter into a mutual and Solemn League and Covenant: Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do Swear,

I. That we shall sincerely, really and constantly through the Grace of God, endeavour in our several places and callings, the preservation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline, and Government, against our common Enemies ; The Reformation in the Kingdoms of *England* and *Ireland*.

† (After all the Supplications, Remonstrances, Protestations, & Sufferings of our Fathers, and our own Grievous Sufferings and Contendings.)

‡ After all the maturity of deliberation that our circumstances could allow.

Ireland, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the example of the best reformed Churches; And shall endeavour to bring the Churches of God in the three Kingdoms to the nearest conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechizing; That we and our posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, Church-government by Arch-bishops, Bishops, their Chancellours Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresie, Schism, Profaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness; Lest we partake in other Mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and His Name one in the three Kingdoms.

3. We shall with the same sincerity, reality and constancy, in our several Vocations, endeavour with our Estates and Lives, mutually to preserve the Rights and Privileges of the Parliaments, and the Liberties
* The Civil Magistrate Person and Authority. of the Kingdom; And to preserve and defend * the Kings Majesty Person and Authority, in the preservation and defence of the true Religion, and the Liberties of the Kingdoms; That the World may bear witness with our Consciences of our Loyalty, and that we have no thoughts or intention to diminish his just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing † the King from his People, or one of the Kingdoms from another, † Between the Magistrate and Subjects. or making any faction, or parties amongst the people contrary to this League and Covenant. That they may be brought to publick trial, and receive condigne punishment, as the degree of their offences shall require or deserve, or the Supreme Judiciaries of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

5. And whereas the happiness of a blessed Peace between these Kingdoms, denied in former times to our Progenitors, is by the good Providence of God granted unto, and † hath been lately
† Was in the days of our Fathers concluded. concluded, and settled by both Parliaments, We shall each one of us, according to our place and interest, endeavour

your

vour that they may remain & conjoynd in a firm Peace & As they were Union to all Posterity, and that Justice may be done upon ^{then} the wilful Opposers thereof, in manner expressed in the precedent Article.

6. We shall also, according to our places and callings in this common cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; And shall not suffer our selves directly or indirectly by whatsoever Combination, Perswasion or Terrour, to be divided and withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the Glory of God, the good of the Kingdoms, and honour of the King: But shall all the dayes of our lives zealously † Of the God and constantly continue therein, against all opposition, and ^{vernement} promote the same according to our power, against all Lets and Impediments whatsoever; And, what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And, because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distrests and dangers, the fruits thereof, We profess and declare before God, and the World, our unfained desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not, as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our Lives, which are the causes of other sins and transgressions so much abounding amongst us, and our true and unfained purpose, desire, and endeavour for our selves, and all others under our power & charge, both in publick and in private, in all duties we ow to God and Man, to amend our lives, and each one to go before another in the example of a real Reformation; That the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in truth and Peace. And this Covenant we make in the presence of Almighty God the Searcher of all hearts, with a true intention to perform the same, *As we shall answer at that great day,* when the secrets of all hearts shall be disclosed; Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to blest our desires, and proceedings with such success, as may be a deliverance and safety to his People, and en-

couragement to other Christian Churches, groaning under, or in danger of the yoke of Antichristian Tyranny, or to joyn in the same or like Association and Covenant, to the Glory of God, the enlargement of the Kingdom of Jesus Christ, and the peace and tranquillity of Christian Kingdoms, and Common-wealths.

These Covenants abovescribed, formerly Nationally Taken and Renewed, and still Nationally Binding, We, in our private Station only, Swear and Subscribe in their genuine sense, conform to the Explication and Application thereof, in our present Acknowledgement of the publick Sins and Breaches of the same, and Engagement to the Duties contained therein, which do in a special way relate to the present times, and are proper for our capacities therein.

A Solemn Acknowledgement of

PUBLICK SINS,

AND

BREACHES OF THE COVENANT.

AND

A Solemn Engagement to all the DUTIES contained therein, namely these which do in a more special way relate unto the dangers of these times. Anno 1689.

WE all, and every one of us—by the good hand of God upon us, taking in serious consideration, the many sad afflictions, and deep distresses, wherewith we have been exercised for a long time past. And remembering, that as the Land, in the dayes of our Fathers, was sore-wasted, with the Sword and the Pestilence, and threatned with Famine, for their Breaches of Covenant shortly after they first entered into it. For which, Shame & Contempt was poured out from the Lord against many thousands of our Nation, when they did in a sinful way make War upon the Kingdom of England, in the year 1643, contrary to the Testimony of His Servants, and desires of His People, and the remnant of that Army returning to this Land, spoiled & oppressed many of the Faithful, at that time. And after our Fathers in their Solemn Acknowledgement of Sins, and Engagement to Duties, had confessed the guilt of that Malignant Association, and

obliged

obliged themselves for the future, never any more to connive at, comply with, or countenance Malignancy; Yet they joyned themselves again with the people of these abominations: And upon terms destructive to the Nations and Churches Interest, dishonourable to God, and prejudicial to Posterity, accepted their mock Repentance, and admitted Malignants to places of Power and Trust: And by a precipitant Treaty at *Breda* with the head of them *Charles II.* brought him over and made him King, upon his mock subscription of the Covenant, notwithstanding he had given manifest discoveries of his Treachery and Enmity to Religion and Liberty, in his Commissionating *James Graham* to invade this Kingdom, in the mean time of the Treaty; Whereby God was mocked, his Church cheated, and the State betrayed. And then a woful defection and division was caused, and carried on, by the Promoters and Abettors of the *Publick Resolutions*, who, notwithstanding the Malignant Party was still numerous, and retaining their former Principles, waited for an opportunity to raise a new and dangerous War, not only to the rending of the bowels of this Kingdom, but unto the dividing them from *England*, and overturning of the Work of God in all the three Kingdoms; did yet intertain and encourage them in their Armies. For which breaches of Covenant, the anger of the Lord was evidently seen to smoke against the Land; which, after the Defeat at *Dundee* and at *Worcester*, was brought in subjection to the *English*, for several years. So in process of time, calling to mind how the Malignants, again recovering power and restored to the Government, were suffered peaceably at their own pleasure and leasure to overturn the Glorious Work of our *Covenantal Reformation*, and to cut down the carved work of the House of our God, as it were with Axes and Hammers, by rescinding all the Acts and Laws made in favours thereof, and to reintroduce the abjured yokes of *Anti-christian Prelacy, Erastian Supremacy, and Absolute Tyranny*; Which, through our sinful and scandalous Compliance therewith, have been so far advanced, that there wanted little to the re-establishment of Popery it self in these Lands. Having it also in recent memory, what indignities have been done to our Covenants, in not only breaking them, and declaring them void and of no force, &c enacting the breaches of them, and abjuring of them, but in burning them, and making it a capital Crime to own them. Which horrid violations and villanies have been generally complied with, or connived at without control. For which, we cannot but acknowledge and adore the Righteousness of the Lord, in giving us up unto, and suffering us long to howl under many miseries and calamities of grasslant Tyranny, Oppression, Persecution, and Murdering violence, these Eight and Twenty years; Whereby the Land hath been reduced almost to desolation. And considering also, that a cloud of calamities do still hang over our heads, and threaten us with sad things to come, we cannot but look upon these things as from the Lord, who is righteous in all his ways, feeding us with the bread of tears, and making us to drink the waters of affliction, until we be taught to know how evil and bitter a thing it is to depart away from him, by breaking the Oath and Covenant which we had made with Him, and that we may be humbled before Him, by confessing of our sin, and forsaking the evil of our way.

Therefore being pressed with so great necessities and straits, and warranted by the word of God, and having the example of Gods People of old, who in the time of their troubles, and when they were to seek de-

livery, and a right way for themselves, that the Lord might be with them to prosper them, did humble themselves before Him, and make a free and particular confession of the sins of their Princes, their Rulers, their Captains, their Priests, and their People : And did engage themselves to do no more so, but to reform their wayes, and be stedfast in His Covenant. And remembring the practice of our Predecessors, in the year 1596. wherein the *General Assembly* and all the Kirk Judicatories, with the concurrence of many of the Nobility, Gentry, and Burgeses, did with many tears acknowledge before God, the breach of the National Covenant, and engaged themselves into a Reformation, even as our Predecessors and theirs had before done, in the *General Assembly* and Convention of States, in the year 1567. And the more recent practice of the Godly renewing the *National Covenant*, and Acknowledging the breaches of it, both before they obtained Authority for it, in the year 1628. And again by Authority, in the year 1639. And that noble Precedent of that National Solemn Acknowledgement of *Publick Sins*, and Breaches of the Solemn League and Covenant, and Solemn Engagement to all the *Duties* contained therein (which we are here enlarging) condescended upon by the Commission of the General Assembly, approved by the Committee of Estates, and publickly owned in all the Churches, at the renewing of the Solemn League, ~~anno~~ 1648. and 1649. Together with the Solemn Renovation thereof, accompanied with such confession of Sins as did suit that time, yet fresh in our memories, by that small Army of the Lords People, at *Lanerk*, before their discomfiture at *Penitland-bills*. And perceiving that this Duty, when gone about out of Conscience, hath very often been attended with a reviving out of troubles, and with a Blessing and Succels from Heaven : We do humbly and sincerely, as in His sight who is the searcher of hearts, Acknowledge the many sins, and great transgressions of the Land : We have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People. Albeit the Lord hath long and clearly spoken unto us, we have not hearkned unto His voice : Albeit He hath followed us with tender mercies, we have not been allured to wait upon Him, and walk in His way : And tho He hath stricken us, yet we have not grieved : Nay, tho He hath consumed us, we have refused to receive correction. We have not remembred to render unto the Lord according to His goodness, and according to our Vows and Promises, But have gone away backward, by a continued course of backsliding. And have most sinfully and shamefully broken the National Covenant, and all the Articles of the Solemn League and Covenant, which our Fathers swore before God, Angels and Men.

Albeit there be in the Land some of all ranks, who be for a Testimony to the Truth, and for a name of Joy and Praise unto the Lord,
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by living Godly, studying to keep their Garments pure, and being stedfast in the Covenant and Cause of God; Yet we have reason to acknowledge that most of us have not endeavoured with that reality, sincerity, and constancy, that did become us, to preserve the work of Reformation in the Kirk of *Scotland*. As we are obliged by the 1. Article of the Solemn League and Covenant, and by the National Covenant, wherein we Promise and Swear "by the Great Name of the Lord our God, that we shall continue in the obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our Vocation; and Power all the dayes of our Lives, under the pains contained in the Law, and danger both of Body and Soul, in the day of Gods fearful Judgement; And resist all contrary Errors and Corruptions, according to our Vocations, and the uttermost of that power God hath put in our hands, all the dayes of our life: According to these Scriptures, *Exra* 9. 10. *Ihsa.* 24. 5. *Ier.* 9. 13. *Dani.* 7. 23. *Gal.* 5. 1. *1 Tim.* 4. 16. *2 Tim.* 1. 13. *Rev.* 3. 10, 11. But we have been so far from such endeavours, that we have stupidly submitted to our Rulers and great Ones breaking down and overturning the whole Work of Reformation, raz'ing the Bulwarks thereof, rescinding the Laws in favours of the same, and not only breaking, but burning the Covenants for preserving it, enacting the Breaches thereof, and declaring the Obligation thereof void, and criminal to be owned; And upon the ruines thereof setting up abjured Diocesan, Errastian Prelacy, with its concomitant bondage of Patronages, a Blasphemous Sacrilegious Supremacy, and Arbitrary Power in the Magistrate, over Church and State. We made little conscience of constant endeavours to preserve the Reformation, when we did not in season testifie against those audacious and Heaven-daring Attempts. When our Ministers were by a wicked Edict ejected from their Charges, both they and the people too easily complied with it. And albeit in the National Covenant we are obliged "to defend this Reformation, and to labour by all means lawful to recover the Purity and Liberty of the Gospel, by forbearing the practises of all Novations introduced in the Worship of God; or approbation of the Corruptions of the Publick Government of the Kirk; Yet we gave all the approbation required by Law of the Novation, and corruption of Prelacy, by hearing the Prelatick Curates. We and our Teachers in a great measure complied with, submitted unto, and connived at the encroachments of the Supremacy and Absolute Power, both in Accepting and Countenancing the former Indulgences, and the late Tolleration. We have taken, and subscribed Oaths and Bonds, all which have been imposed these Twenty Eight years, for pressing Conformity with the present Establishments of Church and State, have been contrary unto the Reformation we swore to preserve: Some of them restraining us from all endeavours to preserve it, as those that renounced the Privilege of Defensive Arms: Some of them Abjuring the Covenants expressly, and condemning the prosecution of the ends of them, as Rebellion, viz. The Declaration and Test. We have *Iffachar*-like, couched under all burdens, in maintaining and defending an Arbitrary Power, and Absolute Tyranny, wholly employed and applied for the destruction of the Reformation, and paying such Subsidies and Supplies as were declaredly imposed for upholding of Tyrants Usurpations, and suppressing all endeavours to preserve the Reformation. We have not constantly endeavoured to maintain the Doctrine of this Reformed Church: Many of our Ministers have in sinful silence surceased from bearing witness to some persecuted Truths, and from applying their Doctrine to the sins and corruptions of the Times; Whereby many of the People have been overcome with snares, and left to seek and maintain other Principles to justify their practises of complacency, or extravagance on the right and left hand, not consistent with the Doctrines and Rules of the Church of *Scotland*: Others of us have been ignorant of the Doctrines, not constant in confessing them before men, when called to

suffer

suffer for and avouch them: Hypocritical, in professing them, without a suitable practice and conversation becoming the Gospel, Cause, and Cross of Christ: And studying more the Controverted, than the Fundamental and Practical Truths of Christianity. We have come short in Real, Sincere and constant endeavours to preserve the Worship of God, Publick and Private: Many of our Ministers have left off Preaching, and the People hearing, in times of hazard: We have been negligent and remiss in Family-Worship; And in stead of preserving it, many of us have done much to discourage and hinder it, in some Families: And in secret Worship we have been Formal and careless. Many have satisfied themselves with the Purity of the Ordinances, neglecting the Power thereof; yea, some have turned aside to crooked wayes, destructive to both. We have not been careful to preserve the Discipline and Government, Church Censures being laid aside, and not impartially exercised against Scandals Personal and publick: Scandalous persons being admitted to hold up their Children to Baptism, and to the Communion of the Lords Table, and other priviledges of the Church, without respect to the Rules of Christ, or constitution of this Church: And many of us have been untender in giving, intaking, and removing Offences, without observing the Rules and Order of Christ: And some inclining sometimes to wayes tending either to the dissolution of all Discipline, or Usurpation of an Independent or Popular way of exercising it. And whereas, in the same first Article of the Solemn League, we are bound to endeavour the promoting and propagating of the Reformation, and Uniformity in Religion, Confession of Faith, Form of Church Government (which as it was primarily understood, so still we owne to be only Presbyterian) *Directory for Worship and Catechising*; According to Scripture, *Isa. 19. 18. Jer. 32. 39. Zech. 14. 9. Ah. 2. 46. 1 Cor. 7. 17. Phil. 3. 16. Gal. 6. 16.* Yet, as our Fathers had reason to complain that The profane, loose and insolent Carriage of many in their Armies who went to the assistance of our Brethren in England, and the tamperings and unstraight dealings of some Commissioners, and others of our Nation, in London, the Isle of Wight, and other places of that Kingdom, had proved, great Lets to the Work of Reformation, and setting of Kirk Government there, whereby Error and Schism in that Land had been encreased, and Sectaries hardened in their way. So much more in our day, we are obliged to confesse the Offensive Carriage and Conversation of many, that have gone to England, who have proven very stumbling to the Sectarians there; And also the tamperings of others, in patching up an Union and Communion with them, without a Testimony against their way: And on the other hand, we have had little Zeal in our endeavours after such an Uniformity; Little praying for it; And little mourning for the obstructions of it; Yea of late, many have embraced a Toleration, introductive of a Sectarian multiformity of Religions, without so much as a Testimony against the Toleration of Popery it self.

In the II. Article: We are bound, without respect of persons, to endeavour the extirpation of Popery, conform to the National Covenant, where we are bound "to abhor and "detest all kind of Papistry, in general and particular heads, even as they are now damned "and confuted by the Word of God, and Kirk of Scotland. Like as, many Acts of Parliament "not only in general, do abrogate all Laws, Statutes and Constitutions made in prejudice of "the true Religion, and Professors thereof, or of the true Kirk Discipline, Jurisdiction and "Freedom thereof, or in favours of the Popish Idolatry and Superstition; But in special, do "constitute, enact, ratifie and approve, many Penal Statutes against Papists: Which are founded upon Divine Precepts and other Scriptures, *Exod. 23. 32, 33, Exod. 34. 12, 13.*

Dem.

Deut. 13. throughout. Judg. 2. 2. Zech. 13. 2. 3. 1 Tim. 4. 1, 2, 3. 2 Thess. 2. 3. 12. Rev. 17. 5, 16. Rev. 18. 4, 5, 6. Yet, alas! We have been so defective in this, that, upon the contrary, the Land hath been polluted again with Idolatrous *Masses*; *Altars*, and other Monuments have been suffered to be again erected; Penal Statutes have been so far from being executed against Papists, that they have been by Arbitrary and Absolute Power, stopped, suspended, and disabled by the Toleration, in its own nature tending, and in its design intended to introduce Popery and Slavery; Yet this hath been accepted and addressed for, by many Ministers, and countenanced, complied; and concurred with, by many People, without a Testimony; or endeavour to withstand it. Yea the Administration of the Government, & greatest Offices of Power and Trust, hath been committed to, & permitted to abide in the hands of Papists: And the Head of them, & great Pillar & Promoter of Popery, *James the 7th.* hath been owned as King contrary to the Laws of God and Man, which incapacitate him; And Covenant obligations; without respect of persons, to extirpate Papists. And all of us have had too little Zeal or Indignation against, or fear of the manifest appearances of the coming in of Popery, and intended Establishment of it in the Land; And little serious Wrestling for the ruine and fall of Babylon, and that the Lord would divide and overturn the Builders and Supporters thereof. Many, on the contrary, have prayed for Blessings to the Person and Government of a Papist on the Throne, the chiefest Supporter of it in these Lands. In like manner, We were bound "To endeavour the Extirpation of Prelacy, *that is, Church Government by Arch-bishops, Bishops, their Chancellours, and Commissaries, Deans, Deans & Chapters, Arch-deacons and all other Ecclesiastical Officers, depending on that Hierarchy*; As in the National Covenant," to abhor and detest the Antichristian wicked Hierarchie, and to forbear "the practice of all Novations, and approbation of the Corruptions of the publick Government of the Kirk, as being contrary to the Article of the forsaide Confession, to the intention & meaning of the blessed Reformers of Religion in this Land; and to Acts of Parliament" insert there, and sensibly tending to the re-establishing of the Popish Religion and Tyranny, " & to the subversion and ruine of the true reformed Religion, & of our Liberties, Laws, & Estates. Which Article concerning Prelacy, being referred to the General Assembly, was determined and declared Unlawful, as being clearly condemned in the Word of God. *Math. 20. 25. 26. Luk. 22. 25, 26. Act. 20. 17, 28, 1 Pet. 5. 3. 3 Job. 9.* Yet we have been so far from paying these our Vows, that Prelacy hath been by wicked Law established, and in stead of Extirpation, hath been submitted unto, and complied with by us; And in evidence thereof, as it was required by wicked and Arbitrary Laws, we heard, and received Ordinances dispensed by the intruding Curats, and payed them Stipends and Emoluments, exacted for upholding that which we were bound to extirpate. And not only so, but many did bind and oblige themselves, by Subscription, Promise, or Oath, to be ordinary Church-members of the Prelatical Church: And all of us, even tho we did stand at a distance from, and witnessd against that Faction; yet we became very remiss in our Zeal, and slack in our Prayers against Prelacy. Instead of endeavours to extirpate *Superstition* and *Heresie*, as we are bound by the same Article of the Solemn League, and by the National Covenant, "to detest all Superstitions and Heresies, without, or against the Word of God, and Doctrine" of this reformed Kirk; According to the Scriptures, *Deut. 12. 30, 31, 32. Act. 17. 22. Gal. 4. 10. Gal. 5. 20. Col. 2. 20, 21, 23. Tit. 3. 10.* Yet in the darkness of these times, many dregs of Popish Superstition have been observed, many Omens and Frights, too much looked to; Popish Festival dayes, as *Pasch, Yule, Fastens-even*. &c. have been kept by many; And Prelatical *Anniversary* dayes and Festivities devised of their own heart, appointed for Commemorating the Kings Birth dayes, as *May 29. and October 14.* &c. who were born as a Scourge to this Realm, have been complied with by many. Yea some have superstitiously made use of the Scriptures, as a Fortune-book, looking to that which was first cast up to them,

them, or to Impressions born in upon their minds, from such and such parts of Scripture, as Divine Responses, without a due search of them, as the Lord hath commanded. And, many wavering and unstable, have been seduced into damnable and pernicious Heresies, as *Quakers*; and delirious delusions of such as followed *John Gibb*. All which have been Breaches of Covenant, as well as Divine Commands: Yet Heresies of all kinds have been Tolerated, yea encouraged in our day, without a witness against them from many. Moreover, we are bound in our Covenant, to oppose & extirpate *Schism* on the one hand, as well as *Defection* on the other; The Scripture makes this a great sin, *Rom. 16. 17. 1 Cor. 11. 18. 1 Cor. 12. 25. Heb. 12. 25. Jud. v. 19.* Yet, as many by defection, both in compliance with Prelacy and *Erastianism*, have broken the Churches Beauty and Bands, Order and Union, in making a Faction repugnant to her established Order, and Censurable by all her standing Acts, in bringing in Novations in the Government, and making a rent in the Bowels of the Church, by causing Divisions and Offences, contrare to the Doctrine of the Church, have made themselves guilty of Schism: So, others on the other hand, have, upon slender and insufficient grounds, separate, both from *Ministers, from Christian Societies, and Families, because of differences in judgement, in incident debates, not necessary nor material, nor wherein the Testimony of Christ was much concerned, or because of personal Offences, easily removed; Not observing the Rules of Christ for removing them, nor having respect to His great Commands of Charity, Forbearance, Forgiving one another, or Condescendency. And, between divided parties, which in our day, have long been byting and devouring one another, there hath been too much, both of sinful Union and Confederacy, in termes prejudicial to Truth and Duty, on the one hand; and of sinful heats, Animosities, Jealousies, Pride, Passion and Prejudices, on the other hand; grieving the Spirit of God, and eating up the Power, and much hindering the holy Practice and Spiritual Exercise of Religion. And too much also of sowing discords among Brethren, and promoting our contentions by too credulous and sedulous taking up, & spreading reports and reproaches one of another. What shall we say?

*Meaning, such Ministers as were most faithful and zealous, preached in the *Fields*, and were not chargeable with Defection and Compliance with Enemies; From whom some separate, as *John Gibb*, and others.

We have been so far from endeavouring the extirpation of Profaneness (another evil engaged against in the Covenant and condemned in the Word of God, *Deut. 29. 19. Job, 21. 14. Jer. 23. 15. Ezek. 22. 26. Hos. 4. 1, 2, 3. Heb. 12. 15. 16*) that Profanity hath been much winked at, and profane persons much countenanced, and many times employed, until Iniquity & Ungodliness hath gone over the face of the Land as a flood: Nay sufficient care hath not been had, to separate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and scandalous persons, according to the Ordinances of this Kirk. And hence it hath come to pass, that Profanity beginning at the Court and corrupt Clergy, and descending from them like a flood, hath overspread the whole Land; So that the greatest part by far, may rather be called Children of *Sodom*, then of a land solemnly in Covenant with God: And so far have we been from rooting out whatsoever is contrary to sound Doctrine and the power of Godliness, lest we partake of other mens sins, and be in danger to receive of their plagues, that we have maintained much unsound Doctrine in the Arguments which we used for defence of our courses of compliance with Prelacy and *Erastianism*, and walking willingly after

after the Commandments of Men: And those, among others, unsound Notions have been intertained among us; That lesser and circumstantial Truths are not to be suffered for; That confession of these Truths hath not been called for in our day; That People are not in hazard of the sins of others, especially Magistrates and Ministers; If they do not directly *act* the same sins themselves; contrary to exprels and plain Scriptures, 2 Sam. 21. 17. 2 Sam. 24. 17. 2 Kings 21. 11, 12. Lev. 10. 6. *Isai.* 43. 27, 28, *Jer.* 14. 23, 16. *Aticab* 3. 11, 12. Whence both Ministers and People have been involved in the sins of Prelacy, Indulgence and Tolleration, thinking these only the sins of Prelates, and of Usurping Rulers, while they yielded all the Conformity with them, submission to them, and approbation of them, that was required by wicked Laws. On the other hand, many of us have rested too much in Non-compliance with these, and having a form of Godliness, but neglecting the power thereof.

In the Third Article, whereas we are bound in our several Vocations. *To endeavour with our Estates and Lives, mutually to preserve the Rights and Privileges of Parliament, and Liberties of the Kingdoms*, meaning true real and righteous Privileges and Liberties, consonant to the Word of God, *Deut.* 1. 13. *Deut.* 16. 16. *Isa.* 1. 26. "Like as all Liedges are bound by the Laws of the Land, insert in the National Covenant, to maintain the Authority of Parliaments, without which, neither any Laws, or lawful Judicatories can be established: For, as our Fathers found reason to complain, that neither had the Privileges of the Parliaments and Liberties of the Subject been duly tendered; but some amongst them had laboured to put into the hands of the King an Arbitrary and Unlimited Power destructive to both, and many of them had been accessory to those means and wayes whereby the freedom and privileges of Parliaments had been encroached upon, and the Subjects oppressed in their Consciences, Persons and Estates; So, in our day, since this long tract of Tyranny began, they have had rather the name and shew, than the real Power and Privileges of lawfull by constitute Parliaments, since they advanced the Regal Prerogative to such a boundless pitch of Absoluteness; Being so corrupted, that faithful Men, and honest and honourable Patriots have been excluded, and those admitted for constituent Members, that by the Law of God and Man should have been debarred. And so prelimited, that the Members behooved to take such Oaths, for instance the Declaration and Test, abjuring and condemning the Covenants, as engaged them to be perjured and conjured Enemies both to our Religion and Liberty; Which was sinfully complied with, both by the Electors of Parliament-Members, and by the Elected. Yet the body of the Land did not make conscience of endeavouring the recovery of these Rights and Privileges so perverted and polluted. Whence nothing could flow from these Fountains so poysoned, but injustice and oppression; And in stupid submission did own these for their Representatives who betrayed their Liberties, and made Laws to enslave the Nation; and entail Slavery on the Posterity. On the other hand, we that disowned them did not mind the Duty of preserving these Rights and Privileges of Supreme Judicatories, when inadvertently and unadvisedly we put in such Expressions and Stiles in some of our Declarations, that do not belong to private Persons, but to such Judicatories. Again, the Subjects Liberties, Civil and Religious, both as Men and as Christians, which the Scriptures allow we should preserve, 1 Sam. 14: 45. *Acts* 22: 25. *Acts* 25: 11, 16, 27. *Gal.* 5. 1. have been miserably encroached on by Arbitrary Government, whereby the Subjects have been oppressed in their Consciences, Persons, and Estates, by all the Oaths and Bonds pressing Conformity with these Corruptions, Novations, and Usurpations in the Government of Church and State; And persecutions for Reculancy, and by impositions on the Natural freedom of secret thoughts, which no law of Man can reach, yet in our day extorted by threatnings of Torture and Death, if they were not discovered in

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Answer,

Answers to our persecuters impertinent questions, In all which impositions on our Liberties as men, we have too stupidly couched under all burdens, and complied with them. The Churches Liberties have also been invaded by the Ecclesiastical Supremacy, declared by a Blatphemous Law inherent in the Crown, and by an Absolute Power, which all were required to obey without reserve, which are horrid encroachments on the incommunicable Prerogatives of JEHOVAH, and His CHRIST as only King and Head of His Church. And yet these have been established and homologated by our several involvements in the sin of Prelacy, and its attending Patronages, robbing the Church of the Liberty of election of Pastors; Indulgence and Toleration, to the prejudice of, and without a Witness for the Churches Liberties. In that same Article, we are bound also to preserve and defend the *supreme Magistrates Person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdoms.* As in the National Covenant is expressed likewise, "to defend his Person and Authority, in the defence of Christ his Evangel, Liberties of our Country, "Ministration of Justice and punishment of iniquity; and stand to his defence, in the defence and preservation of the foresaid true Religion, Liberties and Laws of the Kingdom; As the Duty is qualified in Scriptures, *2 Sam: 5: 3; 2 Kings 11: 17; 1 Kings 12: 16; 2 Chron: 26: 16, 21; Rom: 13: 3, 4; 1 Pet: 2: 14.* But as our Fathers in their acknowledgement had reason to say, Neither hath it been our care to avoid these things which might harden the King in his evil way; But upon the Contrary, he hath not only been permitted, but many of us have been Instrumental to make him exercise his Power in many things tending to the prejudice of Religion and of the Covenant, and of the Peace and Safety of these Kingdoms; Which is so far from the right way of preserving his Majesties Person and Authority, that it cannot but provoke the Lord against him, unto the hazard of both; Nay, under a pretence of relieving and doing for the King, whilst he refuses to do what was necessary for the House of God, some have ranverfed and violated most of all the Articles of the Covenant. So, in our unhappy dayes, it is our Sin, Shame and Sorrow, that we have had to do with men mounted on a Throne of iniquity, that have been subverting Religion and Persecuting it, designing to introduce Poperie it self, and Slaverie, Destroying our Liberties, Suppressing the Evangel, and Oppressing its Professors, Enacting and Executing manifest Injustice, stopping the Ministration of Justice against Idolaters, Adulterers, Murderers, and other Malifactors, and punishing Equity and Duty instead of Iniquity, arrogating and obtaining a Monstrous Prerogative above all Rights and Priviledges of Parliament, all Laws, all Liberties, a power to Tyrannize as he lists without control. But, as it was our Fathers sin to inaugurate the late King, after such discoveries of his Hypocritical enmity to Religion and Liberty, upon his subscription of the Covenant; So, when he burnt and buried that Covenant, and degenerate into manifest Tyrannie, and had razed the very foundation upon which both his Right to govern, and the Peoples Allegiance were founded, and remitted the Subjects Allegiance by annulling the Bond of it; We sinned in continuing still to own his Authority, when opposite to and destructive of Religion and Liberty. And many in swearing the Oath of Allegiance (including also the Supremacy with the boundless Prerogatives) without any Restrictions or Qualifications, when all the Authority he had was engaged and exerted in a Rebellion against God, forgetting, foregoing and disowning these Limitations in the Covenant; And in putting in his Interest (with the Application of the words of the Covenant

to him, tho' stated in opposition to it) in the state of the quarrel, in our *Declarations* of war at *Peniland* and *Boswell-bridge*, for which the Lord put us to shame; and went not out with our Armies. Again we desire to contest and moun over this as the sin of the Land, and breach of Covenant; that the Duke of York hath begun admitted to the exercise of the Royal Office, against the Laws of God and man, being incapable of the Covenants qualifications of a Magistrate, and, being a *Papist*, incapable of taking the Oath of *Coronation*, to maintain the True *Protestant Religion*, and abolish and gainstand *Papery*; which, for the preservation of the true Religion, Laws and Liberties of this Kingdom, is statute by the 3 *Alt Parls*: 1: *K: Jam*: 6: That all Kings at the Reception of their Princely Authority, shall take and swear. Yet his Authority, tho' inconsistent with; and declaredly opposit to Religion and Liberty, hath been owned and upheld, by paying the *Cests* and *Supplies* expetly exacted for maintaining Tyrannie in the destruction of Religion and Liberty.

Our own Consciences within, and *Gods* Judgements upon us without, do convince us of the manifold willful renewed Breaches of the *Fourth Article*, which concerneth the discovery of Malignants; consonant to the Scriptures; 2 *Sam*: 23: 6: *Esay* 7: 5, 6: *Psal*: 26: 5, 6: *Psal*: 101: 8: *Prov*: 25: 5: For their Crimes have not only been connived at, but dispensed with and pardoned, and themselves received into intimate Fellowship, and entrusted with----- Counsels, admitted into-----Parliaments, and put in places of Power and Authority for managing the publick Affairs of the Kingdom, whereby in *Gods* Justice, they got at last into their hands the whole power and Strength of the Kingdom, both in Judicatories and Armies; and did imploy the same unto the enacting and prolecuting an unlawful Engagement in War against the Kingdom of *England*; Notwithstanding of the dissent of many considerable Members of Parliament, who had given constant proof of their integrity in the Cause, from the beginning; Of many faithful Testimonies, and free Warnings of the Servants of *God*; of the Supplications of many *Synods*, *Presbyteries* and *Shires*; And the Declarations of the *General Assembly* and their Commissioners to the Contrary; Which Engagement, as it was the Cause of much Sin, so also of much Miserie and Calamity unto this Land, and held forth the grievousness of our sin in Complying with Malignants, in the greatness of our Judgement, that we may be taught never to split again upon the same Rock, upon which the Lord hath set so Remarkable a beacon. And after all that is come to pass unto us, because of this our trespass; And after that Grace hath been shewed unto our Fathers, and us, once and again, from the Lord our God, by breaking these Mens Yoke from off their, and our necks, and sometimes delivering our Fathers so far from their insultings, that He put them into a Capacity to Act for the good of Religion, their own safety, and the Peace and safety of the Kingdom, should they and we again break his Commandment and Covenant,

Venant, by joyning once more with the People of these Abominations and taking into our bosome those Serpents, which had formerly stung us almost unto death. This, as it would argue great madness and folly upon our part; So, no doubt, if it be not avoided, will provoke the Lord against us to Consume us, until there be no remnant, nor elcaping in the Land. Many times have we been warned of the Sin of Compliance with Malignants, both by faithful Instructions, and fatherly Corrections from the Lord; Yet after all these Punishments, and after all these Mercies, in mitigating these Punishments, We have again joyned with the People of these Abominations. *The Lord is Righteous, for we remain yet escaped, as it is this day: Behold we are before Him in our Trespases, and we cannot stand before Him, because of this.* These Incendiaries, Malignants, and evil Instruments, made many grievous Encroachments, and prevailed much in the dayes of our Fathers; But not without dissent, Testimonies, Warnings, and Declarations to the Contrary: But, in our unhappy dayes, they have been suffered, yea encouraged, without any significant joynt Testimony, not only to hinder the Reformation of Religion, but to overturn the whole Work of Reformation, to Burn and Bury the Covenants for it, to re-establish abjured Prelacy: erect a monstrous, Christ-exauktorating, and Church-enslaving Supremacy, attempt the introduction of Popery and Slavery at the gate of an Antichristian Tolleration, and to persecute and destroy the Godly, who durst not in conscience comply with them. *And not only to divide the King from his People, or one of the Kingdoms from another,* but, first to divide the bulk and body of both Kingdoms, and make them pursue divided Interests, from the Interest and Cause of Christ; And then to divide the remnant, of such as adhered to it, among themselves, by *Indulgences*, and other bones of contention, in order to get them more easily destroyed; And at length, to engage the King into such a division from the People, as to make him, instead of their Protector, their declared Destroyer: And, not only to *make parties among the People*, contrary to this League and Covenant, but to draw and divide the whole People to party with their perjuries. And yet so far have we been from endeavours to have them brought to tryal and condign punishment, as the supreme Judicatories of the Kingdom should judge convenient, that they have been suffered to obtain, and manage the whole Administration of Judgement in their own hands, and to sit and act as the sole Representatives of the Kingdom; Yea, not only have we suffered them so to sit and act, but have owned them as our Representatives, in complying with their Mischiels framed into Law, in abetting, strengthening, and encouraging the Prelatical faction, in their avowed opposition to the Covenant. The generality have owned Allegiance to the Head of these Incendiaries and Malignants, yea a *Popish Insuperdierie*, because he wore a Crown on his head; And have payed the Cass, imposed for the maintenance and encouragement of Malignants: Many have Associated with them, in Expeditions of War, drawing up with them in their Musters, and Rendezvous, thereby countenancing a Malignant cause; and lifting themselves under a Malignant, yea, *Popish Banner*: Many have subscribed, yea, sworn themselves of their Faction, contrary to the Covenant, by taking *Tests, Oaths and Bonds*, obliging them to forecease from Covenanted Duties, and to keep the peace, and good behaviour with them, whom they were obliged by the Covenant, to seek to bring to punishment: yea some, and not a few, were inveigled in the snare of the Oath of *Detraction*, to Delate the persecuted People of God to their Courts; and thereby made, in stead of discovering Malignants, according to the Covenant, to discover their Brethren to Malignants: And very many, almost the universality of the Land, were involved in the snare of the Oath of *Abjuration* renouncing the principle of declaring War against a *Malignant King*, and of asserting the lawfulness of bringing his murdering complices and Incendiaries to condign punishment. But, on the other hand, some of us have

have sometimes exceeded the bounds of Moderation in this matter, in usurping the sword, without Gods Call, without respect to the Rule, and against the scope of our own Declarations, to rake vengeance on them, at our own hand; yea, even to that degree of taking the Lives of * some of them in an extravagant manner; For which, we have been sadly rebuked of God, and occasion hath been given, and taken, to reproach and blaspheme the Way of God upon that account.

In the 5th Article, we are bound according to our peace and Interest, to endeavour that the Kingdoms may remain Conjoyned in a firm Peace and Union to all Posterity, and that Justice may be done on the willful opposers thereof; According to Gal. 3: 12. 1st. 2. 3. 1st. 19. 23. 24. 25. Jer. 50. 4. 5. Ezek. 37. 16. 17. Zech. 2. 11. Zech. 8. 20. 22. 23. But tho the Peace and Union betwixt the Kingdoms be a great blessing of God unto both, and a Bond which we are obliged to preserve unviolated; And to endeavour that justice may be done upon the opposers thereof; Yet, some in this Land, who have come under the Bond of the Covenant, have made it their great study how to dissolve this Union, and few, or no endeavours, have been used by any of us, for Punishing of such. Yea, very litle, or not at all, have the most

of us been concerned about this Article, whether there be Peace with, or holiness and truth in the other Kingdoms, or what sort of Peace, or on what Foundations it be settled. Both Kingdoms are mutually guilty of dissolving this Covenanted Union, in Invading each other, at several times, contrary to the Covenant: The English Nation, in subjecting us to their Conquest, and forcing us to a submission and Union with their *Sectarian* Usurpations, on Church and State: And this Nation, in giving such provocations to them, by the Unlawful Engagement, in the year 1643: By treating with setting up, and entertaining the Head of the Malignant party, their Enemy and ours both, as our King, in the year 1650; And invading them upon his quarrel, in the Worcester expedition, Anno 1651. Since which time, after that Kingdom and this both united in that unhappy course of restoring the King, without respect to the Covenant; And re-establishing Prelacy, which broke our Covenanted Union and Conjunction, That Nation hath sometimes sent aid to our Persecutors, for suppressing our Attempts to recover our Religion and Liberties; And this Nation hath sent Forces to help their Destroyers, and to suppress their Endeavours for the recovery of their Priviledges. And in the mean time, we have been very litle solicitous for Correspondence to settle Union with such of them as owned the Covenant; Or, for giving to, or receiving from them, mutual Informations of our respective cases and conditions, under all our Calamities and Calumnies cast upon us: Nor have we studied to keep up Sympathie, or Communion of Saints, or a mutual bearing of one anothers burdens, as became Covenanted Brethren. On the other hand, in stead of Union in Truth and Duty, according to the Bond of the Covenant, a Confederacy hath been studied, in defection from the Covenant: And an Union and Peace, which wanted the foundation laid down in the foregoing Articles of the Covenant, to wit, Uniformity in Doctrine, Worship, Discipline and Government, against Popery, Prelacy, Schism, or *Sectarianism*, for our Religion, Laws, and Liberties, and the discovering, suppressing and punishing the enemies of these Interests. Such an Union hath not been studied or sought; but on the contrary, an Union against the Reformation, and Uniformity for Prelacy, or *Sectarian* Multiformity, by maintaining Tyranny, and strengthening Malignancy.

In the 6th Article, We are bound, according to our Places and Callings in this common Cause of Religion, Liberty, and Peace, to assist and defend all those that enter into this League and Covenant, in the maintaining thereof. And in the National Covenant, in like manner, we are bound to stand to the mutual defence and assistance, every one of us of another, in the same cause,

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“with our best Counsel, our Bodies, Means, and whole Power, against all sorts of persons what soever; So that whatsoever shall be done to the least of us for that Cause, should be taken as done to us all in general, and to every one of us in particular. A duty very clear in the Scriptures, *Judg. 5. 23. 1 Chron. 12. 1, 18. Nehem. 4. 14. Prov. 24. 11, 12.* But alas! Little Conscience hath been made of this Duty: We have suffered many of our Brethren, in several parts of the Land, to be oppressed of the common Enemy, without compassion or relief. There hath been great murmuring and repining because of expence of means, and pains in doing of our duty. And not only so, but many have Sworn and Subscribed Oaths and Bonds engaging against such assistances very directly, and to condemn all such endeavours to assist, defend, or rescue them, as *Sedition and Rebellion*; And obliging them to assist their murdering Malignant Enemies by such concurrences as they required: Yea, many instead of coming out to the help of the Lord against the Mighty, and defending their Brethren, have come out to the help of the Mighty against the Lord, His Cause; Covenant and oppressed People; concurring in Armes against them at all the Appearances that have been assayed for the cause of Christ; Appearing at Courts, held for informing against, and Condemning their Brethren that were Present at, or concerned in such Appearances for the Covenanted Cause; And coming in as Witnesses against them; Sitting in Assyses for Condemning them; And guarding them to their Executions, when Martyred for their Duty and the Interest of Truth. Many again have denied to Refet, Harbour, and Entertain their Brethren, Persecuted for maintaining the Covenanted Reformation; And some have raised the *Hue and Cry* after them, thereby occasioning and assisting in the cruel Murder of several faithful Brethren. The most part have owned the Great Murderer, who authorized all the rest and enacted all these Murders; And assisted him and his Complices and Executioners of his murdering Mandats, with their Purse and Estates, in paying the Supplies professedly demanded, and declaredly imposed for enabling them to accomplish these Mischiefs. Yea, many of our Brethren have been so far from assisting that they have added afflictions to their afflicted Brethren, by their Reproaches, and persecuting by the Tongue whom the Lord had smitten, and talking to the grief of those whom He had wounded. And as all sorts of us have been wanting in our Sympathie with, and endeavouring succour to our suffering Brethren, let be to deliver them from their Enemies hands, according to capacity, especially if they were such as differed from us in their Judgement; So we cannot forbear with shame and sorrow to confess, that many Ministers have all alongst discovered great unconcernedness with, and contempt of poor despised and reproached Sufferers; Condemning the Heads of their Sufferings; Forgetting, or refusing to pray for them publicly; And declining, yea, dissuading to contribute for the relief of the Banished, or late; Which hath been very discouraging to the afflicted, and stumbling to many. In the same Article, we are bound not to *suffer our selves directly or indirectly, by whatsoever Combination or Terror, to be divided and withdrawn from this blessed Union and Conjunctions; Whether to make defection to the contrary part, or to give our selves unto a despicable indifferency or neutrality in this Cause.* And in the National Covenant, “That we shall neither directly nor indirectly suffer our selves to be divided, or withdrawn, by whatsoever suggestion, allurements, or terror, from this Blessed and Loyal Conjunction; According to Scripture warrants, *Gen. 13. 8. Psal. 133. throughout. Zech. 8. 19. Heb. 12. 14. 1 Cor. 1. 10. Eph. 4. 3. Phil. 1. 27. and 2. 1, 2. Jer. 9. 3. Ezek. 22. 25. 2 Tim. 4. 10. Hag. 1. 2. Phil. 2. 21. Rev. 3. 15, 16.* But alas! It is long since our Fathers had reason to complain and confess, that many in their day by perswasion or terror suffered themselves to be divided and withdrawn to make defection to the contrary part: Many had turned off

off to a detestable indifferency and Neutrality in this Cause which so much concerneth the Glory of God, and the good of these Kingdoms; Nay many had made it their study to walk so as they might comply with all times, and all the revolutions thereof. It was not their care to countenance, encourage, intrust, and employ such only, as from their hearts did affect and mind Gods work: But the hearts of such many times had been discouraged, and their hands weakned, their sufferings neglected, and themselves slighted; And many who had been once open Enemies, and alwayes secret Underminers, countenanced and employed; Nay, even those who had been looked upon as Incendiaries, and upon whom the Lord had set Marks of desperate Malignancy, Falshood and Deceit, were brought in as fit to manage publick Affairs. All which Sins and Breaches of Covenant have now encreased to a greater height of heinousness; For in our day, these Incendiaries, desperate and ingrained Malignants, have only been employed in, and admitted to the management of Affairs in Church and State, and none but they have been accounted *Habile* by Law: And such divisions from this Covenanted Conjunction, and defections to the contrary part, have been enacted and established by Law. Yea, all the unhappy divisions that have been in our day, have been the woeful consequents and effects of Defections to the contrary part. At the first erection of Prelacy, many, both Ministers and Professors, partly by Terror and partly by Perswasion, did withdraw from this Covenanted Conjunction, and make defection unto Prelacy, with which they combin'd in conforming with it, and submitting unto the Ministry of the conforming Curats: And afterwards, by the terror of the fear of Men, and the perswasions of their Counsels and Example, many of us have been seduced into a Combination with Malignants, in taking Oaths and Bonds contrary to the Covenants, thereby dividing our selves from the Recusants, and making defection to the party imposing them, and opposing the Covenants. And by Combination of those that preferred Peace to Truth, and Ease to Duty, by the terror of threatned continuance of Persecution, and the perswasion of a promised Relaxation and immunity from Troubles, many Ministers have been divided from the Testimony of the Church of *Scotland* against the encroaching Supremacy and Absolute Power, and one from another, and have made defection to that part and Party that were advancing these Encroachments and Usurpations on the prerogatives of Christ and Priviledges of his Church, by receiuing *Indulgences* and *Tolerations* from them; in their own nature destructive unto, and given, and received on terms inconsistent with the Duties of the Covenants, which were contrived and conferred on purpose to divide them from this cause, and from their Brethren that more tenaciously adhered to it, and did effectuate that design in a great measure. And others gave themselves to a detestable indifferency, in complying with, conniving at, and not witnessing against these defections, but passing them over in a secure and submissive silence: And yet many of us have not shewed our dislike of these backsliding courses, by discountenancing, withdrawing from, and keeping our selves free of all participation with them: And others have withdrawn, that have not mourned for the sin of these things, to the irritation and offence, rather than conviction of these they withdrew from. Moreover, in the same *Article* we are sworn, *all the dayes of our lives, zealously and constantly to continue in this Cause, against all Letts and Impediments whatsoever: And, what we are not able our selves to suppress and overcome, to reveal and make known, that it may be timely prevented or removed.* And in the National Covenant, "never to cast in any Lett or Impediment that may stay or hinder any such resolution

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"tion as by common consent shall be found to conduce for to good ends; but on the contrary, by all lawful means to labour to further and promote the same. And if any such dangerous and divisive motion be made to us by word or writ, that we and every one of us shall either suppress it, or if need be, incontinent make the same known, that it may be timely obviated; agreeing very well with Scriptures, *Numb: 14: 9, 10: Neh: 6: 3, 6, 8, 9, 10, 11, &c, Psal: 69: 9: 1st: 3: 12, 14: Acts: 4: 19: Acts: 20: 24: & 21: 13: Gal: 2: 5: Phil: 1: 23.* Nevertheless, many have been the lets and impediments that have been cast in the way to retard and obstruct the Lords work, by Prelacy, Supremacy, Indulgences, Toleration, and absolute Tyrannie, and compliances therewith, enacted by Law; and all the mischiefs established by a Throne of iniquity these 28. years. Yet few have ever zealously contented, and fewer have constantly continued in contending against these obstructions, so destructive to the cause. Many have kept secret the first motions and appearances of these things, while they might have been suppressed and overcome: And the generality have passed them over in silence, and made not known, nor adverted unto the Evil of these things when declared, by witnessing against these things, when they could not be otherwise removed or overcome. Yet many of us have our selves cast in Lets and Impediments obstructive to the Cause, by our Desertions, Divisions, and Disorders, against Common Consent, & precipitancies without common consent, even of our Brethren adhering to the Testimony. Many a divisive Motion, hath not been counted dangerous, as those which tended to divide us from the Covenanted Cause; And many a good and necessary Motion, hath been counted Divisive, namely such as proposed the necessity of confessing and forsaking sin.

Besides these, and many other breaches of the Articles of the Covenant, in the matter thereof, which concerneth everyone of us to search out and acknowledge before the Lord, as we would wish his wrath to be turned away from us; So have many of us failed exceedingly, in the manner of following and pursuing the duties contained therein; not only seeking great things for our selves, and mixing private interests and ends concerning our selves, and friends, and followers, with these things that concern the publick good; but many times preferring such to the honour of God, and good of his Cause, and retarding Gods work, untill we might carry alongst with us our own Interests and Designs. It hath been our way to trust in the means, and to rely upon the arm of flesh for success; albeit the Lord many times hath made us meet with disappointment therein, and stained the pride of all our glory, by blasting every carnal confidence unto us: We have followed, for the most part, the counsels of flesh and blood, and walked more by the Rules of Policy than Piety, and have hearkned more unto men than unto God.

In the Conclusion of the Solemn League and Covenant, there is a Profession and Declaration before God and the World of our unfeigned desires to be humbled ^a for our own sins, and ^b for the sins of these Kingdoms, especially that we have not ^c valued as we ought the inestimable benefit of the Gospel, that we have not laboured

^a Ez: 4: 7: 16:

^b Ezek: 9: 4:

^c Matthe: 22: 5:

for the ^d Purity and ^e Power thereof, and that we have ^d Acts 2: 42:
 not endeavoured to ^f receive Christ in our hearts, nor to ¹ Tim: 6: 13, 14.
 walk ^g worthy of Him in our lives, ^h which are the causes ² Tim: 3: 5:
 of other ⁱ sins and transgressions so ^j many abounding among us. ^f Ephes: 3: 17:
 All which we are under many obligations to confess and mourn over ^g Coloss: 2: 6:
 from the Word. And of our true and unfeigned purpose ^h Coloss: 1: 10:
 and desire to endeavour for our selves, and all others under our power ⁱ 2 Thess: 2: 11, 12:
 and charge, both in publick and in private, in all Duties we owe to God
 and Man, to amend our Lives, and each one to go before another in the
 example of a real Reformation, that the Lord might turn away His
 Wrath and heavy Indignation, and establish these Churches and King-
 doms in Truth and Peace; Yet we have refused to be Reformed, and
 have walked proudly and obstinately against the Lord, not valuing His
 Gospel, nor submitting our selves unto the obedience thereof, nor seek-
 ing after Christ, nor studying to honour Him in the excellency of His
 Person, nor employ Him in the vertue of His Offices, nor making
 Conscience of Publick Ordinances, nor Private nor Secret Duties, nor
 studying to edifie one another in Love. The Ignorance of God, and of
 His Son Jesus Christ prevails exceedingly in the Land. Even our Fathers,
 in their purest times, confessed in their Acknowledgement of Sins, That the greatest part
 of Masters of Families among Noblemen, Barons, Gentlemen, Bur-
 gesses, and Commons, neglected to seek God in their Families, and to
 endeavour the Reformation thereof. And albeit it had been much
 pressed, yet few of the Nobles and Great Ones, — could be
 persuaded to perform Family Duties themselves in their own Persons,
 which made so necessary and useful a duty to be misregarded by others
 of inferiour Rank. And we may add in our degenerate times, not only the
 Great Ones generally profess the neglect and contempt of so necessary and useful a duty,
 both in their own Persons, and in the use of Chaplains, except such who are as Prophane as
 themselves: But the greatest part of the Commons are altogether Strangers to it, many per-
 forming no part of Family worship; Others, only singing a Psalm and Reading a Chapter,
 without Praying; And others, making a fashion of performing all, but very perfunctori-
 ously, formally and indifferently, and scarce once in a day; And making little Conscience in
 Catechising, and Instructing their Children and Servants. The Nobility, Gentry
 and Burrows, who should be examples of Godliness and Sober walking
 unto others, are very generally Ring-leaders of excess and Rioting.
 Whereby it is Impossible to reckon up all the Abominations that are in the
 Land: But the Blapheming of the Name of God, swearing by the
 Creatures, Profanation of the Lords day, Uncleanness, Drunkenness,
 Excess and Rioting, Vanity of Apparel, Lying and Deceit, Railing
 and

and Curſing, Arbitrary and uncontroulled Oppreſſion, and grinding of the faces of the Poor, by Land Lords and others in Place and Power, are become ordinary and common Sins. We have been far from amending our Lives, and promoting a perſonal Reformation, and going before one another in the example of a real Reformation, when we have been had examples of Deformation, in our perſonal Practices and publick Tranſactions, and being too familiar, and too far unite with the Patrons and Patterns of all the Lands Deformations. Our Fathers alſo acknowledged, Albeit they were the *Lords People*, engaged unto Him into a Solemn way, yet they had not made it their ſtudy that Judicatories and Armies ſhould conſiſt of, and places of Power and Truſt be filled with Men of blameleſs and Chriſtian Converſation, and of known Integrity, and approved fidelity affection and zeal unto the cauſe of God, And not only thoſe who were neutral and indifferent, but diſaffected and Malignant, and others who were profane and ſcandalous were intruſted: By which it came to paſs, that Judicatories, even then, were the ſeats of Injuſtice and Iniquity. And many in their Armies, by their miſcarriages, became their Plague, unto the great prejudice of the Cauſe of God, the great ſcandal of the Goſpel, and the great increaſe of looſeneſs and profaniry throughout all the Land. But we, their far more degenerate Children, have ſeen and owned Judicatories conſiſting of, and filled with perjured Traitors to God and their Countrey; And Armies made up of theſe Plagues, Maſſed under a diſplayed Banner againſt the Cauſe of God; Not only to the ſcandal, but for the ſuppreſſion of the Goſpel, and forcing people to profaniry throughout the Land: Yet we have not ſighed nor cryed for theſe Abominations, nor have we been concerned as we ought, with the abounding of them through the Land; Nor hath our Zeal, which in any meaſure we profeſſed, extended it ſelf far beyond the places where we ſojourned, nor regarding the Ignorance and Profaniry of the many dark places in the Land, both in the *Borders, Highlands, and Northern Iſles*, and other parts, nor being careful of propagating the knowledge of God and Religion among them. As likewiſe with bluſhing we muſt confeſs, our Pride and preſumptuous boaſting of the External Priviledges we had, and others wanted, of the Goſpel, and our *ward Reformation, and Teſtimony*, which we bragged off, as if that had made us better than others: while we made not Conſcience of improving theſe Priviledges, nor of bringing forth ſuitable Fruits in a perſonal Reformation. And in like manner, the conceitedneſs of ſome in *Suffering*, and *Non Compliance*, and *Conſenting for Truth*, rather for keeping up the Contention, and abetting a Party, and many times, under too lofty names of the *Suffering Party and Roman*; and the like, than to keep and hold faſt the Word of the Lords Providence, to His Glory, as our Crown. And many other evidences of pride, hateful to God, in boaſting of the uſe of Armies, in an offensive way, and being too much taken up with them. (tho' neceſſary for the defence of our Lives) in a revengeful reſenting of affronts, in a paſſionate and diſdainful reſuſing to take reproof for exceſſes in the manner of any duty, when we thought the matter was right; And in our lightneſs of Carriage, forgetting our *Sufferings* ſince they began to abate. Yes, both in time of our great *Sufferings*, and *now* we go on in Liberty of ſin, we muſt acknowledge with regret, the Idleneſs of both kinds, both too much abounded among us. Both that when we were in a manner driven from the World, and ſhut up from all Employments, but the exerciſe of Godlineſs, many did not improve that opportunity of the Croſs to promote acquaintance and communion with God, being ſlothful in Prayer, Reading, and other Duties.

And some again, even since they might have had access to go to Service; or other lawful Employments, have continued idle and out of work, to the opening of the mouths of many against the Cause, albeit they were not called to, or employed in any publick business for the same. And besides all these things, there be many other transgressions, whereof the Land wherein we live are guilty, which we have not been humbled for to this day: But in stead of mourning for them, confessing and forsaking them, we have been rather defending or daubing, covering or colouring, excusing or extenuating them. All which we now desire to acknowledge, and be humble for, that the World may bear witness with us, that Righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

BUT, because it is needful for these who find Mercy, not only to confess, but also to forsake their sin; Therefore, that the reality and sincerity of our Repentance may appear, WE do Resolve, and Solemnly Engage our selves, before the *Lord*, carefully to avoid, for the time to come, all these Offences whereof we have now made solemn publick acknowledgement, and all the snares and temptations which tend therein-to: And to testify the integrity of our Resolution herein, and that we may be the better enabled, in the power of the *Lords* strength to perform the same, we do again Renew our Solemn League and Covenant, promising hereafter to make Conscience of all the Duties whereunto we are obliged in all the Heads and Articles thereof, particularly of these which follow.

Because Religion is of all things the most excellent and precious, and the knowledge of the Great Truths of the Gospel, so generally decreased in this Land, is so absolutely necessary. Therefore, we shall endeavour to be better acquainted with the written Word of God, the only infallible Rule of Faith and Manners; And shall study, more than formerly, the Doctrine of this True Reformed Church, summarly contained in our Confession of Faith, Catechismus larger and shorter, Sum of Christian Doctrine, and practical use of Saving Knowledge, Directory for publick Worship, Propositions concerning Church Government and Ordination of Ministers, &c. And other Writings, clearing and confirming these Truths approved by this Church, and agreeable with the Word of God. The advancing and promoting the power of this True Reformed Religion, in our selves and others, against all Ungodliness and Profanity, And the securing and preserving the purity thereof against all Error, Heresie and Schisme, and namely *Independency, Anabaptisme, Antinomianisme, Arminianisme, Socinianisme, Familisme, Libertinisme, Septicisme, Quakerisme, and Erastianisme*, shall be more studied and endeavoured by us. And as we declare we willingly agree in our Consciences with this Doctrine of the Church of Scotland, in all points, as unto Gods undoubted Truth and Verity, grounded only upon His written Word; So, we resolve constantly to adhere unto, and maintain, and defend, and profess, and confess; and, when called of God,

to be willing to suffer for every point of the said Doctrine, as we shal desire to be approven and confessed by Christ Jesus before God and His Holy Angels. 2. We shall also study more sincerity, uprightness, and heart integrity in the *Worship* of God, and not satisfy our selves with the forme of it, without the Spirituality that the Object otie requires; And shal endeavour to Recover and Preserve the Liberty and Purity thereof from all Corruptions, Novations, or Inventions of Men, Popish, Prelatical, Erastian, or any other. And if we cannot get these Corruptions Reformed and removed, we shal study to keep our selves free of Communion and Participation with the same. 3. We shall likewise, by all Lawful means, endeavour the Recovery and Re-establishment of *Presbyterial Government*, which is the only order of Christs House of Divine Institution, and seek to have it Redintegrated in all its parts, Priviledges, and Courts of *Kirk Sessions, Presbyteries, Synods, and General Assemblies*. And that the true *Discipline* of the same Church may be impartially Exercised; Both which, we shall endeavour to Preserve aginst all that seek to Subvert and Pervert the same: And when Restored and Recovered in its freedom and integrity, shall Cordially submit unto the same, as becomes the Flock of Christ. 4. In like manner, the carrying on the Work of *Uniformity* in the three Kingdoms, shall be desired, designed, prayed for, studied and endeavoured by us, by Remonstrances, Supplications, Admonitions, Testimonies, and all other means possible, lawful, expedient and competent unto us in our capacities, and that before all Worldly Interests whether concerning the Magistrate, or our selves, or any other whatsoever.

According to the *Second Article*, 1. We shall do our outmost endeavours to have the Land purged of *Popish Idolatry*, the Monuments thereof destroyed, and so far as lies in our power, shall never suffer the same to be reintroduced or erected again: But shall endeavour to have the *Penal Statutes* aginst Papists, of late stopped and suspended by the Toleration, revived, left in full force, and duely put in execution aginst those Enemies of Religion and all good Government. 2. We shal Endeavour the extirpation of *Prelacy*, by all approven means, according to our Capacities and Vocations. And in order thereto, we shall never submit to that Prelatical Hierarchy of *Arch-bishops, Bishops, &c.* having power of Order or Jurisdiction over preaching *Presbyters*, whether Erastian, or only Diocesan, in any form or degree, howsoever Reformed; accommodated, restricted, or limited by Cautions or provisions of Men; Since frequent and fatal experience hath taught this Church, that they cannot be kept long within banks or bounds; And the Word of God hath condemned that Office, and *Subordination* it self, in any degree. We shall also, by all lawful and legal means, seek the removing of their substitute *Curats*, depending on them; from the Parish-Churches on which they have intruded. And shall never submit to the Ministry of, hear, or receive Ordinances from, nor pay any Stipends unto any Man that enters into the Cure of any Parish. at the door of the Bishops Collation, or Parrons Presentation. 3. Because many have of late laboured to supplant the Liberties of the Kirk, and have in a great measure obtained their design, by the late *Indulgences* and *Toleration*, We shall refuse, withstand, and witness aginst all such Encroachments on the Liberties of this Church in all times coming; And shal withdraw our selves from Communion with any such Meetings or Congregations, that hold their freedom from, and are modified by such Usurpations. Purposing and promising to use all endeavours to have a settled Ministry, according to Christs Institution, without any dependence on, subordination unto, or homologation of an Ecclesiastick Erastian & usurped supremacy in the Civil Magistrate. Furthermore, we shal strive to recover, & when recovered, Maintain and Defend the Kirk of *Scotland*, in all her Liberties and Priviledges according to our power, aginst all who shall oppose or undermine the

the same, or encroach thereupon, under any pretext whatsoever. 4. And as on the one hand, we here enter into Vowes to detest and abhor all Superstition, Heresie, and Profaneness, and whatsoever shall be found contrary to sound Doctrine and the power of Godliness, and to keep ourselves, so far as we can, from all partaking in other Mens sins, by consent unto, association, incorporation, combination, communion, compliance with, or conniving at their sins; So, We resolve, in the Lords strength, to guard against all schisme and sinful Separation, or unjust, rash, and disorderly withdrawing from Congregations, Societies, or Families, or any part of the Communion of the true Reformed Covenanted Church of Scotland, holding purely and intirely the Doctrine, Worship, Discipline and Government of the same in Principle and Exercise, according to the Rules of Christ, and standing Acts and Constitutions of this Church. And that we shall neither gather nor set up formed separate Churches or Societies, under other Ordinances, Government or Ministry, distinct from the Presbyterian Church of Scotland. Nor withdraw from Minister or Member of that Body, for any offence, in any case, where either the offence may be legally removed without our withdrawing; Or cannot be instructed to be condemned by the Word of God, or the Constitutions of this Church; Or is in it self an insufficient ground of withdrawing; Or a thing to be condescended upon, forborn, or forgiven. But shall study to maintain Union and Communion, in Truth and Duty with all the Ministers and Members of the said Church, that do, and in so far as they do follow the Institutions of Christ.

According to the *Third Article*, 1. We shall endeavour with all sincerity, reality and constancy, according to our Vocations and Capacities, by all possible & lawful means, to seek the removal of those things that corrupt, premitte, or preclude the right constitution of Parliaments, and other Judicatories; The rescinding and taking away of these wicked Acts and Oaths that give entrance unto the Enemies of the Reformation, to sit there as Members, and exclude those that are honest and well affected to the Covenant and Cause of God. And all other Acts and Laws that have been framed since Prelacy and Tyranny came in, that have been opposite unto the said Covenant and work of Reformation; The reviving and ratifying of all former Righteous Laws, made in favours thereof; And the restoring and recovering of all the due and true Rights and Priviledges of Parliaments. And as we shall earnestly pray unto God that He would give us *able men fearing God, men of Truth, and having covetousness*, to judge and bear Charge among His people; So, we shall according to our Places, Callings and Capacities endeavor that Judicatories and all places of Power and Trust, both in Kirk and State, may consist of, and be filled with such men as are of known good Affection to the Cause of God, and of a blameless and Christian conversation, to whom we shall submit, and obey, and defend them and their Rights, with our Estates and Lives. 2. We shall also desire, and do desigh to recover, vindicate and maintain the Liberties of the Subjects, in all these things which concern their Consciences, Persons and Estates, 3. Now after we have been long howling under a grievous Tyrannie, making men like the fishes of the Sea that have no Ruler over them; We shall desire and long for a good Government, and seek to have it rightly settled, upon such a foundation of Righteousness, with such a subordination to God, and in such hands as Religion and Liberty, and we in maintaining the same, may find protection and Patrociny. And then in the terms of the Covenant, we promise Subjection, Allegiance, and our best endeavours to preserve and defend the Person and Authority of our Lawfully invested Kings, Princes, or other Magistrates, in the preservation and defence of the True Religion, and Liberties of the Kingdom, Mi-
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nistrat[i]on of Justice, and punishing of iniquity : Or so far as our owning and defending them may, or can consist with the preservation and defence of Religion, Liberty and Justice ; Giving unto GOD that which is GODS, and to *Cæsar* the things which are *Cæsars* : And upon other termes, we purpose never to own Allegiance to mortall Man.

According to the *Fourth Article*, 1. Being now sensible of the sin of compliance with Malignants, we shall resolve through Grace to stand aloof, and at a greater distance from every thing that may import compli[an]ce, confederacy, or junitive transaction with them while remaining such, by Associating with them in Armes, paying them Cesses and Contributions imposed for maintaining them in their Cause and course of opposition to the Cause of GOD ; Or by swearing, subscribing, or taking any of their *Oaths, Tests or Bonds* ; Or any new Oaths or Bonds whatsoever, which may any way condemn, Limite, or Restraine us in the Duties whereunto we are obliged by the *National or Solemn League and Covenant*. Yea, 2. We shall be so far from conniving at, complying with, or countenancing of Malignancy, Injustice, Iniquity, Profanity and Impiety, that we shall not only avoid and discountenance these things, and cherish and encourage these persons who are zealous for the Cause of GOD, and walk according to the Gospel : But also shall seek a more effectual course than heretofore, in our respective places and Callings, for punishing and suppressing these evils, and faithfully endeavour that the best and fittest remedies may be applyed for taking away the causes thereof, and advancing the knowledge of GOD, and Holiness and Righteousness in the Land. And to this effect, shall endeavour to Represent our Grievances unto competent Judicatories against those who have been open Persecutors, that they may receive condign punishment as the degree of their Crimes and Offences shall require or deserve, that so the Land may be purged from blood, and the LORD may delight to dwell among us. Ye considering what rashness hath appeared in some, in putting forth their hand to punish such Incendiaries by death, and how people may be still in hazard of running upon Extravagances in this matter, from the misunderstanding of this Article of the Covenant ; We shall therefore guard against all irregularities in seeking the punishment of Malignants, Incendiaries, or evil Instruments, and endeavour the discoverie and bringing of them to Justice in a Right and Legal way.

According to the *Fifth Article*, We shall according to our places, power, & Interest, endeavour to have the Union of the Kingdoms brought to its Covenanted Basis, and avoid every thing that may weaken the same, or involve us in any measure of accession unto the guilt of those who have invaded, or hereafter may invade the Kingdom of England to break this Covenanted Union. And shall endeavour more correspondence and sympathie with all our Covenanted Brethren, both in England and Ireland.

According to the *Sixth Article*, Considering what Dangers, We, and all our Brethren, under the Bond, and owning the Obligation of these Covenants, are in, and may be exposed to, from the Popish Prelatical and Malignant Faction still prevailing, And what defects we are sensible have been among us in the duty of defending and assisting one another in this cause. We do here solemnly enter under a Bond of Association with all that do now renew these Covenants with the Acknowledgement of the public Breaches, and Engagement to the duties thereof, and shall concert and assert the old Covenanted Cause and Quarrel,

rel, as our Fathers stated and contended for it, from the year 1638. to 1650. Which cause of the Covenanted Reformation, in Doctrine, Worship, Discipline and Government, and all Interests and Rights Religious or Civil, contended for, during that foresaid space of years conducing to promote the same; we faithfully promise to prosecute, and endeavour to propagate, preserve and maintain, with the hazard of our Lives and all that we have. Not fearing or regarding the foul Aspersions of *Rebellion, Combination*, or what else our Adversaries from their Craft and Malice would put upon us. Seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true Religion, to obtain the Protection, and preserve the Honour of Righteous Government, and promote the Peace and Happiness of the Kingdom, for the present Safety and future Felicity of our Selves and Posterity, and encouragement of others, groaning under, or in danger of the Yoke of *Antichristian or Erastin, Popish or Prelatical Tyranny*, to joyn in the same or like *Association*. In maintaing which, we shall faithfully and stedfastly, according to our place and power, sympathize, bear all burdens, and imbarck our Interests with, and assist and defend all these who enter into or joyn with this *Association and Covenants*. And shall reckon whatsoever shall be done to the least of us for this Cause, as done to us all in general, and to every one of us in particular. And shal account it a breach of *Covenant*, if, seeing our Brethren pursued for this Cause, and having sufficient means to comfort and assist them, any of us shall either make peace with the Persecuters, bind up their hands by Oaths or Bonds from resisting them, refuse to hide, harbour or supply the Persecuted, decline to venture in lawful and necessary attempts for their relief, or withdraw from their dutyful support. And being thus united and Associate in this Cause, as we resolve and oblige our selves to abide in this firm conjunction, and neither consent nor concede to any Combination or Counsel, suggestion, persuasion, allurements or terror that may have any direct or indirect tendency, temptation or influence to seduce us, either to division among our selves, or defection to our Adversaries, or a base indifferency & neutrality between the two, but shall with all Zeal, Fidelity and constancy communicate our best help, counsel and concurrence for the promoting all resolutions, as by common consent shall be found to conduce for the good of the cause. And endeavour to discover, oppose and suppress all contrivances or counsels that may cast in any let or impediment that may be obstructive or prejudicial to the cause: So we shall likewise desire, design and endeavour to get the defections, unworthy neutralities, and unhappy divisions that have long and lamentably wounded and wracked this Church, removed; Differences settled, and Breaches healed, in such a way, and upon such terms as may be honourable and advantageous for the Cause. And if our Brethren and we, between whom such differences have fallen in and have been sadly fomented on all hands, will search and try our wayes respectively, how far they and we have receded from the *good old Way* of the *Church of Scotland*, and in our impartial search, shall find out our respective defections and breaches of Covenant, on the one hand and on the other, and unite in confessing these, by joyning in this or the like acknowledgement of publick sins, and keeping days of Humiliation and Mourning for the same. And as we offer and promise to confess our sins here acknowledged, or any other (so far as we can be convinced) any manner of way that they shall desire or appoint; So, if they will at least confess theirs Doctrinally, and they and we both forsake them mutually; And forsaking, concur in procuring the condemnation of them in Ecclesiastical synods or Assemblies, and so return unto, and fix our ground on the Old established Foundations, according to the Word of God and Constitutions of this Church, settled before the Covenanted Reformation stopped: We will then embrace and maintain Union and Communion with them, and offer and avouch our concurrence with them, and submission to them in the LORD: And shall not suffer our selves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed Union and conjunction.

And

And because there be many, who heretofore have not made Conscience of the Oath of God, but some through fear, others by perswasion, and upon base ends and humane Interests have entered thereunto, who have afterwards discovered themselves to have dealt deceitfully with the Lord, in swearing falsely by His Name. Therefore We who do now renew our Covenants in reference to these duties, and all other duties contained therein, Do, in the sight of Him who is the searcher of hearts, Solemnly Profess, that it is not upon any Politick advantage, or Private Interest, or by-end or because of any terror or perswasion from men, or hypocritically or deceitfully, that we do again take upon us the *oath of God*, But honestly and sincerely, and from the sense of our Duty: And that therefore denying our selves and our own things, and laying aside all self-interests and ends, we shall above all things seek the Honour of GOD, the good of His Cause, and the wealth of His People; And that forsaking the counsels of flesh and blood, and not leaning upon Carnal confidence, we shall depend upon the LORD, walk by the Rule of His Word, and hearken to the voice of His Servants. In all which, professing our own weakness, we do earnestly pray to GOD, who is the Father of Mercies, through His Son *Jesus Christ*, to be merciful unto us, and to enable us by the power of His-Might, that we may do our Duty, unto the praise of His Grace in the Churches. AMEN.

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